

THE
BOOK OF
COMMON
PRAYER

AND
ADMINISTRATION
OF THE
SACRAMENTS

And other rites and ceremonies of the
Church of ENGLAND.

With the Prayer-Book of Scotland.



Printed by the Printers to the University of
CAMBRIDGE. 1635.

An almanack for next yeares to come.

Year of our Lord.	Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation munday.	Ascension day.	Whitsun-day.	Advent sun-day.
1610	15	E	Feb. 18	Feb. 18	5 April	11 May	14 May	24 May	29 Nov.
1611	16	C	Jan. 28	Feb. 23	28 March	3	6	16	28
1612	17	B	Feb. 6	23	10 April	16	19	29	27
1613	18	AG	Jan. 29	23	10 April	7	10	20	2 Decem.
1614	19	F	Feb. 17	6 March	21 April	27	30	9 June	1
1615	2	E	Feb. 25	11 Feb.	5	12	15	25 May	30 Nov.
1616	3	D	Jan. 25	11 Feb.	29 March	4	7	17	29
1617	4	CB	Feb. 14	2 March	17 April	33	26	5 June	27
1618	5	A	Feb. 5	22 Feb.	19	15	18	28 May	3 Decem.
1619	6	G	Jan. 21	7	29 March	30 April	3	13	2
1620	7	F	Feb. 10	27	14 April	20 May	23	2 June	1
1621	8	ED	Feb. 3	19	5	11	14	24 May	29 Nov.
1622	9	C	Feb. 21	10 March	25	31	3 June	13 June	28
1623	10	B	Feb. 6	23 Feb.	18	16	19 May	29 May	27
1624	11	A	Jan. 29	15	2	8	11	21	3 Decem.
1625	12	GF	Feb. 18	6 March	21 April	27 May	30	9 June	1
1626	13	E	Feb. 2	19 Feb.	12	12	15	25 May	30 Nov.
1627	14	D	Jan. 25	11 Feb.	29 March	4	7	17	29
1628	15	C	Feb. 14	2 March	18 April	24	27	6 June	28
1629	16	BA	Jan. 30	15 Feb.	10	8	11	21 May	3 Decem.
1630	17	G	Feb. 21	7	25 March	30 April	3	13	2
1631	18	F	Feb. 10	27 Feb.	14 April	20 May	23	2 June	1
1632	19	E	Jan. 26	11	30 March	5	8	18 May	30 Nov.
1633	2	DC	Feb. 15	3 March	18 April	24	27	6 June	28
1634	3	B	Feb. 6	23 Feb.	10	16	19	29 May	27
1635	4	A	Jan. 23	8	26 March	1 May	4	14	3 Decem.
1636	5	G	Feb. 10	27	14 April	20 May	23	2 June	1
1637	6	ED	Feb. 3	20	6	12	15	25 May	30 Nov.
1638	7	D	Jan. 25	11	29 March	4	7	17	29
1639	8	C	Feb. 7	24	11 April	17	20	30	28
1640	9	B	Jan. 31	16	3	9	12	22	27
1641	10	AG	Feb. 19	7 March	25	28	31	10 June	2 Decem.

Of the golden number.

The golden number is so called, because it was written in the kalender with letters of gold, right at that day whereon the moon changed, and it is the space of nineteen yeares, in the which the moon returneth to the self same day of the yeare of the sunne: and therefore it is also called the cycle of the moon: for every nineteenth yeare the moon hath her change, full, quarters, and signes, upon the same day. So that upon what day of any moneth, the moon was in her change, full, or quarter, nineteen yeares past, she shall be in this yeare, and will be nineteen yeares hence forward: and likewise the same for the signes.

To finde the golden number every yeare, you must adde one yeare to the yeare of Christ (for Christ was born one yeare of the nineteen already past) then divide the whole by nineteen, and that which resteth is the golden number for that yeare: if there be no surplusage, it is then nineteen. Or divide the yeares since 1614 by nineteen, the remain is the golden number.

Note that the golden number and dominicall letter doth change every yeare the first of March for ever. Note also that the yeare of our Lord beginneth the day of March, the first day suggested to be the first day upon which the world was created, and the day Christ was conceived in the wombe of the virgin Mary.

An ACT for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments.

PRIMO ELIZABETHÆ.



WHERE at the death our late Sovereign Lord King Edward the sixth, there remained one uniform Order of Common Service, and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one Book, intituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England*, Authorized by Act of Parliament, holden in the fifth and sixth years of our said late Sovereign Lord King Edward the sixth, intituled, *An Act for the Uniformity of Common Prayer, and Administration of the Sacraments*; The which was repealed, and taken away by Act of Parliament, in the first Year of the Reign of our late Sovereign Lady Queen Mary, to the great decay of the due honour of God, and discomfort to the Professors of the Truth of Christs Religion:

Be it therefore Enacted by the Authority of this present Parliament, That the said Statute of Repeal, and every thing therein contained, only concerning the said Book, and the Service, Administration of Sacraments, Rites and Ceremonies contained or appointed in or by the said Book, shall be void and of none effect, from and after the Feast of the Nativity of S. John Baptist next coming: and that the said Book, with the Order of Service, and of the Administration of Sacraments, Rites and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shall stand and be from and after the said Feast of the Nativity of S. John Baptist, in full force and effect, according to the tenour and effect of this Statute; Any thing in the aforesaid Statute of Repeal to the contrary notwithstanding.

And further be it Enacted by the Queens Highness, with the assent of the Lords and Commons in this present Parliament assembled, and by Authority of the same, That all and singular Ministers in any Cathedral, or Parish-Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the Feast of the Nativity of S. John Baptist next coming, be bounden to say and use the Mattens, Evensong, Celebration of the Lords Supper, and Administration of each of the Sacraments, and all their Common and Open Prayer, in such order and form as is mentioned in the said Book, to be used on every Sunday in the Year, and the Form of the Litany altered, and corrected, and two Sentences only added in the delivery of the Sacrament to the Communicants, and none other, or otherwise: And, That if any manner of Parson, Vicar, or other whatsoever Minister, that ought or should sing, or say Common Prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of S. John Baptist next coming, refuse to use the said order and form, or to minister the Sacraments in such Cathedral or Parish-Church, or Common Prayer, or to should use to minister the same, in such order and form, as they be mentioned, and set forth in the said Book, or shall wilfully, or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or Manner of celebrating of the Lords Supper, openly or privily, or Mattens, Evensong, Administration of the Sacraments, or other, Open Prayer, than is mentioned and set forth in the said Book; *[Open Prayer in and throughout that Act, is meant that Prayer which is for other to come unto or hear, either in Common Churches, or Private Chapels, or Oratories, commonly called the Service of the Church]* or shall preach, declare or speak any thing in the derogation, or depraving of the said Book, or any thing therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact; he shall lose and forfeit to the Queens Highness, Her Heirs and Successors, for his first Offence, the profit of all his Spiritual Benefices, or Promotions, coming or arising, in one whole Year next after this conviction: And also that the Person so convicted shall for the same Offence suffer Imprisonment by the space of six Months, without Bail or Mainprize: And if any such Person, once convicted of any Offence concerning the Premises, shall after his first conviction, either offend, and be thereof in form aforesaid lawfully convicted; That then the same Person shall for his second Offence suffer Imprisonment by the space of one whole Year, and also shall be deprived *ipso facto* of all his Spiritual Promotions; and, That it shall be lawfully therefore be deprived *ipso facto* of all his Spiritual Promotions, or of any of them, or of any of all Patrons, or Donors of all and singular the same Spiritual Promotions, or of any of them, to present or collate to the same, as though the Person and Persons so offending in were dead: And that if any such Person or Persons, after he shall be twice convicted in form aforesaid, shall offend against any of the Premises the third time, and shall be thereof in form aforesaid, lawfully convicted; That then the Person so offending, and convicted the third time, shall be deprived *ipso facto* of all his Spiritual Promotions, and also shall suffer Imprisonment during his life: And if the Person that shall offend and be convicted in form aforesaid, concerning any of the Premises, shall not be benefited, nor have any Spiritual Promotion; That then the same Person so offending, and convicted, shall for the first Offence suffer Imprisonment during one whole Year next after his said Conviction, without Bail or Mainprize: And if any such Person not having any Spiritual Promotion, after his first Conviction, shall offend in any thing concerning the Premises, and shall in form aforesaid be thereof lawfully convicted; That then the same Person shall for his second Offence suffer Imprisonment during his life.

And it is Ordained and Enacted by the Authority aforesaid, That if any Person, or Persons whatsoever, after the said Feast of the Nativity of S. John Baptist next coming, shall in any Entertunes, Plays, Songs, Rhymes, or by other open words declare, or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatnings compel, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or in Chapel, or in any other place, to sing, or say, any common, or open Prayer, or to minister any Sacrament otherwise, or in any other manner and form, than is mentioned in the said Book; or by any of the said means shall unlawfully interrupt, or let any Parson, Vicar, or other Minister in any Cathedral, or Parish Church, or Chapel, or any other place, to sing or say Common, and Open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book; That then every such Person, being thereof lawfully convicted in form aforesaid, shall forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, for the first Offence an hundred Marks: And if any Person or Persons, being once convicted of any such Offence, shall offend against any of the last recited Offences, and shall in form aforesaid be thereof lawfully convicted; That then the same Person so offending, and convicted, shall for the second Offence forfeit to the Queen our Sovereign Lady, Her Heirs and Successors, Four hundred Marks: And if any Person, after he in form aforesaid, shall have been twice convicted of any Offence concerning any of the last recited Offences, shall offend the third time, and be thereof in form aforesaid lawfully convicted; That then every Person so offending and convicted, shall for his third Offence forfeit to our Sovereign Lady the Queen all his Goods and Chattels, and shall suffer Imprisonment during his life: And if any Person or Persons, that for his first Offence concerning the Premises, shall be convicted in form aforesaid, do not pay the Sum to be paid by virtue of his Conviction, in such manner and form, as the same ought to be paid within six Weeks next after his Conviction, That

then every Person so convicted, and so not paying the same, shall for the same first offence instead of the said Sum, suffer imprisonment by the space of six Months, without Bail or Mainprize: And if any Person or Persons, that for his second Offence concerning the Premises shall be convicted in form aforesaid, do not pay the said Sum to be paid by virtue of his Conviction, and this Statute, in such manner and form as the same ought to be paid, within six Weeks next after his said second Conviction; That then every Person so convicted, and not so paying the same, shall for the same second Offence, in stead of the said Sum, suffer imprisonment during twelve Months without Bail or Mainprize: and, That from and after the said Feast of the Nativity of S. John Baptist next coming, all and every Person and Persons inhabiting within this Realm, or any other the Queens Majesties Dominions, shall diligently, and faithfully, having no lawful or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church, or Chapel accustomed, or upon reasonable let thereof, to some usual place, where Common Prayer, and such Service of God shall be used in such time of let, upon every Sunday and other days ordained and used to be kept as Holy-days, and then and there to abide orderly and soberly during the time of the Common Prayer, preachings, or other Service of God there to be used, and ministered, upon pain of punishment by the Censures of the Church; and also upon pain, that every Person so offending, shall forfeit for every such Offence twelve Pence, to be levied by the Churchwardens of the Parish where such Offence shall be done, to the use of the Poor of the same Parish, of the Goods, Lands and Tenements of such Offender, by way of distress.

And for due execution hereof, the Queens most excellent Majesty, the Lords Temporal, and all the Commons in this present Parliament assembled, do in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof may be had throughout their Dioceses and Charges, as they will answer before God for such evils and plagues wherewith Almighty God may justly punish his people for neglecting this good and wholesome Law. And for their Authority in this behalf, Be it further Enacted by the Authority aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers exercising Ecclesiastical Jurisdiction, as well in places exempt, as not exempt, within their Dioceses, shall have full Power and Authority by this Act, to reform, correct and punish by Censures of the Church, all and singular Persons which shall offend within any of their Jurisdictions, or Dioceses, after the said Feast of the Nativity of S. John Baptist next coming, against this Act and Statute: Any other Law, Statute, Privilege, Liberty, or Provision heretofore made, had or issued to the contrary notwithstanding.

And it is Ordained, and Enacted by the Authority aforesaid, That all and every Justice of Oyer and Determiner, or Justices of Assize, shall have full Power and Authority in every of their open and general Sessions, to enquire, hear and determine all, and all manner of Offences that shall be committed, or done contrary to any Article contained in this present Act, within the limits of the Commission to them directed, and to make Process for the execution of the same, as they may do against any Person being indicted before them of Treasons, or lawfully convicted thereof.

Provided always, and be it Enacted by the Authority aforesaid, That all and every Archbishop and Bishop shall and may at all time and times at his liberty and pleasure joyne and associate himself by virtue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assize, at every of the said open and general Sessions, to be holden in any place within his Diocese, for and to the inquiry, hearing and determining of the Offences aforesaid.

Provided also, and be it Enacted by the Authority aforesaid, That the Books concerning the said Services shall at the Costs and Charges of the Parishioners of every Parish, and Cathedral Church be attained and gotten before the said Feast of the Nativity of S. John Baptist next following; and that all such Parishes and Cathedral Churches, or other places, where the said Books shall be attained and gotten before the said Feast of the Nativity of S. John Baptist, shall within three Weeks next after the said Books be attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further Enacted by the Authority aforesaid, That no Person or Persons shall be at any time hereafter impeached, or otherwise molested, or for any the Offences above mentioned, hereafter to be committed, or done contrary to this Act, unless he or they so offending be thereof indicted at the next general Sessions to be holden before any such Justices of Oyer and Determiner, or Justices of Assize, next after any Offence committed or done, contrary to the tenour of this Act.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Lords of the Parliament, for the third Offence above-mentioned, shall be tried by their Peers.

Provided also, and be it Ordained and Enacted by the Authority aforesaid, That the Mayor of London, and all other Mayors, Bayliffs, and other Head-Officers of all and singular Cities, Boroughs, and Towns-Corporate, within this Realm, Wales, and the Marches of the same, to the which Justices of Assize do not commonly repair, shall have full Power and Authority by virtue of this Act, to enquire, hear and determine the Offences aforesaid, and every of them yearly, within fifteen Days after the Feasts of Easter and S. Michael the Archangel, in like manner and form as Justices of Assize, and Oyer and Determiner may do.

Provided always, and be it Ordained and Enacted by the Authority aforesaid, That all and singular Archbishops, and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries, having any peculiar Ecclesiastical Jurisdiction, shall have full Power and Authority by virtue of this Act, as well to enquire in their Visitation, Synods, and elsewhere within their Jurisdiction, at any other time and place, to take Accusations and Informations, of all and every the things above mentioned, done, committed, or perpetrated, within the limits of their Jurisdictions and Authority, as to punish the same by Admonition, Excommunication, Sequestration, or Deprivation, and other Censures, and Process in like form, as heretofore hath been used in like Cause, by the Queens Ecclesiastical Laws.

Provided always, and be it Enacted, That whatsoever Person offending in the Premises, shall for the Offence first receive Punishment of the Ordinary, having a Testimonial thereof under the said Ordinaries Seal, shall not for the same Offence afterwards be convicted before the Justices; and likewise receiving for the said Offence Punishment first by the Justices, he shall not for the same Offence afterwards receive Punishment of the Ordinary: Any thing contained in this Act to the contrary notwithstanding.

Provided always, and be it Enacted, That such Ornaments of the Church, and of the Ministers thereof shall be retained, and be in use, as were in this Church of England by the Authority of Parliament in the second Year of the Reign of King Edward the Sixth, until other order shall be therein taken by the Authority of the Queens Majesty with the Advice of Her Commissioners appointed and Authorized under the Great Seal of England for Causes Ecclesiastical, or of the Metropolitan of this Realm, (And if self), That if there shall happen any Contempt, or Irreverence to be used in the Ceremonies, or Rites of the Church, by the misusing of the Orders appointed in this Book; The Queens Majesty may by the like advice of the said Commissioners, or Metropolitan, ordain and publish such further Ceremonies, or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy Mysteries and Sacraments.

And be it further Enacted by the Authority aforesaid, That all Laws, Statutes, and Ordinances, wherein, or whereby any other Service, Administration of Sacraments, or Common Prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions or Countries, shall from henceforth be utterly void and of none effect.

An Act for the Uniformity of Publick Prayers, and Administration of Sacraments, and other Rites and Ceremonies: And for establishing the Form of Making, Ordaining, and Consecrating Bishops, Priests, and Deacons in the Church of England.

XIV. CAROLI II.

WHEREAS in the first year of the late Queen Elizabeth, there was one Uniform Order of Common Service and Prayer, and of the Administration of Sacraments, Rites and Ceremonies in the Church of England (agreeable to the Word of God, and usage of the Primitive Church) compiled by the Reverend Bishops and Clergy, set forth in one Book, Entituled, *The Book of Common Prayer, and Administration of Sacraments, and other Rites and Ceremonies in the Church of England, and enjoyed to be used by Act of Parliament, holden in the said first year of the said late Queen, Entituled, An Act for the Uniformity of Common Prayer, and Service in the Church, and Administration of the Sacraments*, very comfortable to all good people desirous to live in Christian Conversation, and most profitable to the Estate of the Realm, upon the which the Mercy, Favour and Blessing of Almighty God is in no wise so readily and plentifully poured, as by Common Prayers, due using of the Sacraments, and often Preaching of the Gospel, with devotion of the hearers: And yet this notwithstanding a great number of people in divers parts of this Realm, following their own Sensuality, and living without knowledge and due fear of God, do wilfully and schismatically obtain, and refuse to come to their Parish Churches, and other Publick places where Common Prayer, Administration of the Sacraments, and Preaching of the Word of God is used upon the Sundays and other days ordained and appointed to be kept and observed as Holy-days: And whereas by the great and scandalous neglect of Ministers in using the said Order, or Liturgy, so set forth and enjoined, as aforesaid, great mischiefs and inconveniences, during the times of the late unhappy Troubles, have arisen and grown; and many people have been led into Fashions and Schisms, to the great decay and scandal of the Reformed Religion of the Church of England, and to the hazard of many souls: For prevention whereof in time to come, for settling the peace of the Church, and for allaying the present displeasures which the indisposition of the time hath contrived, The Kings Majesty (according to his Declaration of the Five and twentieth of October, One thousand six hundred and sixty) granted his Commission under the Great Seal of England, to several Bishops and other Divines, to review the Book of Common Prayer and to prepare such Alterations and Additions, as they thought fit to offer; and afterwards the Convocations of both the Provinces of *Canterbury* and *York*, being by His Majesty called and assembled (and now sitting) His Majesty hath been pleased to authorize and require the Presidents of the said Convocations, and other the Bishops and Clergy of the same, to review the said Book of Common Prayer, and the Book of the Form and Manner of the Making and Consecrating of Bishops, Priests, and Deacons; and that after mature consideration, they should make such Additions and Alterations in the said Books respectively, as to them should seem meet and convenient; And should exhibit and present the same to His Majesty in writing, for his further allowance or confirmation, since which time, upon full and mature deliberation, they the said Presidents, Bishops and Clergy of both Provinces have accordingly reviewed the said Books, and have made some Alterations, which they think fit to be inserted to the same; And some additional Prayers to the said Book of Common Prayer to be used upon proper and emergent occasions; and have exhibited and presented the same unto His Majesty in writing, in one Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England, together with the Psalter, or Psalms of David, Pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*: All which His Majesty having duly considered, hath fully approved and allowed the same, and recommended to this present Parliament, that the said Book of Common Prayer, and of the Form of Ordination and Consecration of Bishops, Priests and Deacons, with the Alterations and Additions, which have been made and presented to his Majesty by the said Convocations, be the Book which shall be appointed to be used by all that Officiate in all Cathedral and Collegiate Churches and Chapels, and in all Chapels of Colleges and Halls in both the Universities, and the Colleges of *Eaton* and *Winchester*, and in all Parishes-Churches and Chapels within the Kingdom of England, Dominion of *Wales*, and Town of *Berwick upon Tweed*, and by all that Make or Consecrate Bishops, Priests or Deacons, in any of the said places, under such Sanctions and Penalties as the Houses of Parliament shall think fit: Now in regard that nothing condueth more to the settling the Peace of this Nation (which is desired of all good men) nor to the honour of our Religion, and the propagation thereof, than an universal agreement in the Publick Worship of Almighty God; and to the intent that every person within this Realm, may certainly know the rule to which he is to conform in Publick Worship, and Administration of Sacraments, and other Rites and Ceremonies of the Church of England, and the manner how, and by whom Bishops, Priests and Deacons are, and ought to be Made, Ordained and Consecrated;

Be it Enacted by the Kings most excellent Majesty by the advice, and with the consent of the Lords Spiritual and Temporal, and of the Commons in this present Parliament assembled, and by the Authority of the same, That all and singular Ministers, in any Cathedral, Collegiate, or Parish-Church or Chapel, or other place of Publick Worship within this Realm of England, Dominion of *Wales*, and Town of *Berwick upon Tweed*, shall be bound to say and use the Morning Prayer, Evening Prayer, Celebration and Administration of both the Sacraments, and all other the Publick and Common Prayer, in such order and form as is mentioned in the said Book, annexed and joyned to this present Act, and Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops Priests and Deacons*: And, That the Morning and Evening Prayers therein contained, shall upon every Lords day, and upon all other days and occasions, and at the times therein appointed, be openly and solemnly read by all and every Minister, or Curate in every Church, Chapel, or other place of Publick Worship within this Realm of England, and places aforesaid.

And to the end that Uniformity in the Publick Worship of God (which is so much desired) may be speedily effected, Be it further Enacted by the Authority aforesaid, That every Parson, Vicar, or other Minister whatsoever, who now hath, and enjoyeth any Ecclesiastical Benefice, or Promotion, within this Realm of England, or places aforesaid, shall in the Church, Chapel, or place of Publick Worship belonging to his said Benefice or Promotion, upon some Lords day before the Feast of *Saint Bartholomew*, which shall be in the year of our Lord God, One thousand six hundred sixty two, openly, publicly, and solemnly read the Morning and Evening Prayer, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things in the said Book contained and prescribed, in their words, and no other;

I**A. B.** Do here declare my unfeigned assent, and consent to all and every thing contained and prescribed in and by the Book, Entituled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches, and the Form or Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons*.

And, That all and every such person, who shall (without some lawful impediment, to be allowed and approved of by the Ordinary of the Place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his Spiritual Promotions; And that from thenceforth it shall be lawful to and for all Patrons, and Donors of all and singular the said Spiritual Promotions, or of any of them, according to their respective Rights and Titles, to present, or collate to the same; as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That every person, who shall hereafter be presented or collated, or put into any Ecclesiastical Benefice, or Promotion within this Realm of England, and places aforesaid, shall in the Church, Chapel, or place of Publick Worship, belonging to his said Benefice or Promotion, within two months next after that he shall be in the actual possession of the said Ecclesiastical Benefice or Promotion, upon some Lords day, openly, publicly, and solemnly read the Morning and Evening Prayers, appointed to be read by and according to the said Book of Common Prayer, at the times thereby appointed, and after such reading thereof, shall openly, and publicly before the Congregation there assembled, declare his unfeigned assent, and consent to the use of all things therein contained and prescribed, according to the form before appointed; and That all and every such person, who shall (without some lawful impediment to be allowed and approved by the Ordinary of the place) neglect or refuse to do the same within the time aforesaid, or (in case of such impediment) within one month after such impediment removed, shall *ipso facto* be deprived of all his said Ecclesiastical Benefices and Promotions; and that from thenceforth it shall and may be lawful to and for all Patrons, and Donors of all and singular the said Ecclesiastical Benefices and Promotions, or any of them (according to their respective Rights and Titles) to present or collate to the same, as though the person or persons so offending or neglecting, were dead.

And be it further Enacted by the Authority aforesaid, That in all places, where the proper Incumbent of any Parsonage, or Vicarage, or Benefice with Cure, doth reside on his Living, and keep a Curate, the Incumbent himself in person (not having some lawful impediment, to be allowed by the Ordinary of the place) shall once (at the least) in every month openly and publicly read the Common Prayers and Service in and by the said Book prescribed, and (if there be occasion) Administer each of the Sacraments, and other Rites of the Church, in the Parish-Church or Chapel of, or belonging to the same Parsonage, Vicarage, or Benefice, in such order manner and form, as in and by the said Book is appointed, upon pain to forfeit the sum of Five pounds to the use of the poor of the Parish for every offence, upon conviction by confession or proof of two credible witnesses upon Oath, before the Justices of the Peace of the County, City, or Town Corporate where the offence shall be committed (which Oath the said Justices are hereby empowered to administer) and in default of payment within ten days, to be levied by distress, and sale of the goods and chattels of the offender, by the Warrant of the said Justices, by the Churchwardens, or Overseers of the Poor of the said Parish, rendering the surplussage to the party.

And be it further Enacted by the Authority aforesaid, That every Dean, Canon, and Prebendary of every Cathedral, or Collegiate Church, and all Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, House of Learning, or Hospital, and every Publick Professor, and Reader in either of the Universities, and in every College elsewhere, and every Parson, Vicar, Curate, Lecturer, and every other person in holy Orders, and every School-master, keeping any publick or private School, and every person instructing, or Teaching any Youth in any House or Private Family as a Tutor or School-master, who upon the first day of *May*, which shall be in the year of our Lord God, One thousand six hundred sixty two, or at any time thereafter shall be Incumbent, or have possession of any Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, or Readers place, Parsonage, Vicarage, or any other Ecclesiastical Dignity or Promotion, or of any Curate place, Lecture, or School; or shall instruct or Teach any Youth, as Tutor or School-master, shall before the Feast-day of *St. Bartholomew*, which shall be in the Year of our Lord, One thousand six hundred sixty two, or at or before his, or their respective admission, be Incumbent, or have possession aforesaid, subscribe the Declaration or Acknowledgment following, *Scilicet*,

I**A. B.** Do declare, That it is not lawful upon any pretence whatsoever, to take arms against the King, and that I do abhor that traitorous Position of taking Arms by his Authority against his Person, or against those that are Commissioned by Him; and that I will conform to the Liturgy of the Church of England, as it is now by Law established. And I do declare, that I do hold there lies no obligation upon me, or on any other person, from the Oath commonly called, *The Solemn League and Covenant*, to endeavour any change, or alteration of Government, either in Church or State; and that the same was in it self unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

Which said Declaration and Acknowledgment shall be subscribed by every of the said Masters and other Heads, Fellows, Chaplains, and Tutors of, or in any College, Hall, or House of Learning, and by every publick Professor and Reader in either of the Universities before the Vice-Chancellor of the respective Universities for the time being, or his Deputy; And the said Declaration or Acknowledgment shall be subscribed before the respective Archbishop, Bishop, or Ordinary of the Diocese, by every other person hereby employed to subscribe the same, upon pain that all and every of the persons aforesaid failing in such subscription, shall lose and forfeit such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity or Promotion, Curates place, Lecture, and School, and shall be utterly disabled, and *ipso facto* deprived of the same; and that every such respective Deanry, Canonry, Prebend, Mastership, Headship, Fellowship, Professors place, Readers place, Parsonage, Vicarage, Ecclesiastical Dignity, or Promotion, Curates place, Lecture, and School, shall be void, as if such person so failing were naturally dead.

And if any School-master or other person instructing or teaching Youth in any private House or Family, as a Tutor or School-master, shall instruct or Teach any Youth as a Tutor or School-master, before Licence obtained from his respective Archbishop, Bishop, or Ordinary of the Diocese, according to the Laws and Statutes of this Realm (for which he shall pay twelve pence only) and before such subscription and acknowledgment made as aforesaid; Then every such School-master and other, instructing and teaching, as aforesaid, shall for the first offence suffer three months imprisonment without Bail or Mainprize; and for every second and other such offence, shall suffer three months imprisonment without Bail or Mainprize, and also forfeit to His Majesty the sum of five pounds.

And after such subscription made, every such Parson, Vicar, Curate, and Lecturer, shall procure a Certificate under the Hand and Seal of the respective Archbishop, Bishop, or Ordinary of the Diocese (who are hereby employed and required upon demand to make and deliver the same) and shall publicly and openly read the same, together with the Declaration or Acknowledgment aforesaid, upon some Lords day within three months next following, in his Parish-Church where he is to officiate, in the presence of the Congregation there assembled, in the time of Divine Service; upon pain that every person failing therein, shall lose such Parsonage, Vicarage, or Benefice, Curates place or Lecturers place respectively, and shall be utterly disabled, and *ipso facto* deprived of the same; And that the said Parsonage, Vicarage, or Benefice, Curates place, or Lecturers place shall be void, as if he were naturally dead.

Provided always, That from and after the twenty fifth day of *March*, which shall be in the year of our Lord God, One thousand six hundred eighty two, there shall be omitted in the said Declaration, or Acknowledgment so to be subscribed and read, these words following, *Scilicet*,

A**N****D** I do declare, That I do hold there lies no obligation upon me, or on any other person from the Oath, commonly called the *Solemn League and Covenant*, to endeavour any change or alteration of Government either in Church or State; And that the same was in it self an unlawful Oath, and imposed upon the Subjects of this Realm against the known Laws and Liberties of this Kingdom.

So as none of the persons aforesaid shall from thenceforth be at all obliged to subscribe or read that part of the said Declaration or Acknowledgment.

Provided always, and be it Enacted, That from and after the Feast of *St. Bartholomew*, which shall be in the year of our Lord, One thousand six hundred sixty two, no person who is now Incumbent, and in possession of any Parsonage, Vicarage, or Benefice, and who is not already in holy Orders by Episcopal Ordination, or shall not before the said Feast-day of *Saint Bartholomew* be Ordained Priest or Deacon, according to the Form of Episcopal Ordination, shall have, hold, or enjoy the said Parsonage, Vicarage, Benefice with Cure, or Town of *Berwick upon Tweed*; But shall be utterly disabled, and *ipso facto* deprived of the same; And all his Ecclesiastical Promotion shall be void, as if he were naturally dead.

And be it further Enacted by the Authority aforesaid, That no person whatsoever shall thenceforth be capable to be admitted to any Parsonage, Vicarage, Benefice or other Ecclesiastical Promotion or Dignity whatsoever, nor shall presume to consecrate and administer the holy Sacrament of the Lords Supper, before such time as he shall be Ordained Priest, according to the form and manner in and by the said Book prescribed, unless he have formerly been made Priest by Episcopal Ordination, upon pain to forfeit for every offence the sum of One hundred pounds; (one moiety thereof to the Kings Majesty, the other moiety thereof to be equally divided between the Poor of the Parish where the offence shall be committed, and such person or persons as shall sue for the same by Action, Debt, Bill, Plaint or Information in any of His Majesties Courts of Record, where no Essoign, Protection, or Wager of Law shall be allowed) and to be disabled from taking or being admitted into the Order of Priest, by the space of one whole year next following.

Provided that the Penalties in this Act shall not extend to the Foreigners or Aliens of the Foreign Reformed Churches, allowed or to be allowed by the Kings Majesty, his Heirs and Successors in England.

Provided always, That no Title to confer, or present by lapse, shall accrue by any avoidance or deprivation *ipso facto* by virtue of this Statute, but after six months after notice of such avoidance or deprivation given by the Ordinary to the Patron, or such Sentence of deprivation openly and publicly read in the Parish Church of the Benefice, Parsonage, or Vicarage becoming void, or whereof the Incumbent shall be deprived by Virtue of this Act.

And be it further Enacted by the Authority aforesaid, That no Form or Order of Common Prayers, Administration of Sacraments, Rites or Ceremonies, shall be openly used in any Church, Chapel, or other publick Place of or in any College or Hall in either of the Universities, the Colleges of *Westminster*, *Winchester*, or *Eaton*, or any of them, other than that is prescribed and appointed to be used in and by the said Book; and, That the prebendary, or Head of every College and Hall in the said Universities, and of the said College of *Westminster*, *Winchester*, and *Eaton*, within one Month after the Feast of *St. Bartholomew*

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which shall be in the year of our Lord, One thousand six hundred sixty two: And every Governor or Head of any of the said Colleges or Halls, hereafter to be elected or appointed, within one Month next after his Election or Collation, and Admission into the same Government or Headship, shall openly and publicly in the Church, Chapel, or other public Place of the same College or Hall, and in the presence of the Fellows and Scholars of the same, or the greater part of them then resident, subscribe unto the Nine and thirty Articles of Religion, mentioned in the Statute made in the Thirtieth year of the late Queen Elizabeth, and unto the said Book, and declare his unfeigned Assent and Consent unto, and Approbation of the said Articles, and of the same Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders in the said Book prescribed and contained, according to the Form aforesaid; and that all such Governors, or Heads of the said Colleges and Halls, or any of them as are, or shall be in Holy Orders, shall once at least in every quarter of the year (not having a lawful Impediment) openly and publicly read the Morning Prayer, and Service in and by the said Book appointed to be read in the Church, Chapel, or other public Place of the same College or Hall, upon pain to lose, and be suspended of, and from all the Benefits and Profits belonging to the same Government or Headship, by the space of six Months, by the Visitor or Visitors of the same College or Hall; And if any Governor or Head of any College or Hall, appointed for not subscribing unto the said Articles and Book, or for not reading of the Morning Prayer and Service, as aforesaid, shall not at, or before the end of six Months next after such Suspension, subscribe unto the said Articles and Book, and declare his Consent thereto, as aforesaid, or Read the Morning Prayer and Service, as aforesaid, then such Governor or Headship shall be ipso facto void.

Provided always, That it shall and may be lawful to use the Morning and Evening Prayer, and all other Prayers and Service prescribed in and by the said Book, in the Chapels or other public Places of the respective Colleges and Halls, in both the Universities, in the Colleges of Westminster, Winchester, and Eaton, and in the Conventions of the Clergies of their Province, in Latin; Any thing in this Act contained to the contrary notwithstanding.

And be it further Enacted by the Authority aforesaid, that no Person shall be, or be received as a Lecturer, or permitted, suffered, or allowed to Preach as a Lecturer, or to teach or Read any Sermon or Lecture, in any Church, Chapel, or other Place of public worship within this Realm of England, or the Dominion of Wales, and Town of Berwick upon Tweed, unless he be first Approved, and thereunto Licensed by the Archbishop of the Province, or Bishop of the Diocese, (or in case the See be void) by the Guardian of the Hospital under his Seal, and shall in the presence of the same Archbishop, Bishop, Guardian, Read the Nine and thirty Articles of Religion mentioned in the Statute of the Thirtieth year of the late Queen Elizabeth, with Declaration of his unfeigned Assent to the same; and, That every person and persons, who now is, or hereafter shall be Licensed, Assigned, Appointed, or Received as a Lecturer to Preach upon any day of the Week any Church, Chapel, or Place of public worship within this Realm of England, or places aforesaid, the first time he Preacheth (before his Sermon) shall openly, publicly, and solemnly read the Common Prayers and Service, in and by the said Book appointed to be Read for that time of the day, and then and there publicly, and openly declare his Assent and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and also shall upon the first Lecture-day of every Month afterwards, so long as he continues Lecturer, or Preacher there, at the place appointed for a said Lecture or Sermon, before his said Lecture or Sermon, openly, publicly, and solemnly read the Common Prayers, and Service in and by the said Book appointed to be read for that time of the day, at which the said Lecture or Sermon is to be preached, and after such Reading thereof, shall openly and publicly before the Congregation there assembled, declare his unfeigned Assent and Consent unto, and Approbation of the said Book, and to the use of all the Prayers, Rites and Ceremonies, Forms and Orders therein contained and prescribed, according to the Form aforesaid; and, That all and every such Person and Persons who shall neglect or refuse to do the same, shall from thenceforth be disabled to preach the said, or any other Lecture or Sermon in the said, or any other Church, Chapel, or Place of public worship, until such time as he and they shall openly, publicly, and solemnly read the Common Prayers and Service appointed by the said Book, and Conform in all points to the things therein appointed and prescribed, according to the purport, true intent and meaning of this Act.

Provided always, That if the said Sermon or Lecture be to be preached or read in any Church, or Collegiate Church or Chapel, it shall be sufficient for the said Lecturer or Preacher at the time aforesaid, to declare his Assent and Consent to all things contained in the said Book, according to the Form aforesaid.

And be it further Enacted by the Authority aforesaid, That if any Person who is by this Act disabled to preach any Lecture or Sermon, shall during the time that he shall continue and remain so disabled, preach any Sermon or Lecture, That then for every such offence the Person and Persons so offending, shall suffer three months imprisonment in the Common Goal, without Bail or Mainprize, and that any two Justices of the Peace of any County of this Kingdom, and places aforesaid, and the Mayor or other chief Magistrate of any City, or Town Corporate within the same, upon Certificate from the Ordinary of the place made to him or them of the offence committed, shall and are hereby required to commit the person or persons so offending to the Goal of the County, City, or Town Corporate accordingly.

Provided always, and be it further Enacted by the Authority aforesaid, That at all and every time and times, when any Sermon or Lecture is to be Preached, the Common Prayers and Service in and by the said Book appointed to be Read for that time of the day, shall be read, publicly, and solemnly Read by some Priest or Deacon, in the Church, Chapel, or Place of Public worship, where the said Sermon or Lecture is to be Preached, before such Sermon or Lecture be preached; And that the Lecturer then to Preach shall be present at the Reading thereof.

Provided nevertheless, That this Act shall not extend to the University-Churches in the Universities of this Realm, or either of them, when or at such times as any Sermon or Lecture is Preached or Read, in the same Churches, or any of them, for, or as the Publick Ministry Sermon or Lecture; but that the same Sermons and Lectures may be Preached or Read in such sort and manner as the same have been heretofore Preached or Read; This Act, or any thing herein contained to the contrary thereof in any wise notwithstanding.

And be it further Enacted by the Authority aforesaid, That the several good Laws, and Statutes of this Realm, which have been formerly made, and are now in force for the University of Prayer, and Administration of the Sacraments, within this Realm of England, and places aforesaid, shall stand in full force and strength to all intents and purposes whatsoever, for the establishing and confirming of the said Book, Entitled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Blessing, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* herein before mentioned to be joyntly and annexed to this Act; and shall be applied, practised and put in use, to the punishing of all offences contrary to the said Laws, with relation to the Book aforesaid, and no other.

Provided always, and be it further Enacted by the Authority aforesaid, That in all those Prayers, Litanies, and Collects, which do any way relate to the King, Queen, or Royal

Progeny, the Names be altered and changed from time to time, and fitted to the present occasion, according to the direction of lawful Authority.

Provided also, And be it Enacted by the Authority aforesaid, That a true Printed Copy of the said Book, Entitled, *The Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the Use of the Church of England; together with the Psalter or Psalms of David, Pointed as they are to be sung or said in Churches; and the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests, and Deacons;* shall at the costs and charges of the Parishes of every Parish-Church, and Chapelry, Cathedral-Church, College, and Hall, be attained and gotten before the Feast-day of St. Bartholomew, in the Year of our Lord, One thousand six hundred sixty two, upon pain and forfeiture of Three pounds by the month, for so long time as they shall then after be unprovided thereof, by every Parish or Chapelry, Cathedral Church, College and Hall, making default therein.

Provided always, and be it Enacted by the Authority aforesaid, That the Bishops of Hereford, St. David's, Agh, Bangor, and Landaff, and their Successors, shall take such Order among themselves for the souls health of the Flocks committed to their charge within Wales, That the Book heretofore annexed be truly and exactly translated into the British or Welsh Tongue, and that the same so translated, and being by them, or any three of them, at the least, viewed, perused, and allowed, be imprinted to such number at least, so that one of the said Books so Translated and Imprinted, may be had for every Cathedral, Collegiate and Parish-Church, and Chapel of Ease in the said respective Dioceses, and places in Wales, where the Welsh is commonly spoken or used, before the First day of May, One thousand six hundred sixty five, and, That from and after the Imprinting and Publishing of the said Book so Translated, the whole Divine Service shall be used and said by the Ministers and Curates throughout all Wales, within the said Dioceses where the Welsh Tongue is commonly used, in the British or Welsh Tongue, in such manner and form as is prescribed according to the Book heretofore annexed to be used in the English Tongue, differing nothing in any Order and Form from the said English Book; for which Book, so Translated and Imprinted, the Church-wardens of every of the said Parishes shall pay out of the Parish Money in their hands, for the use of the respective Churches, and be allowed the same on their Account; and, That the said Bishops and their Successors, or any three of them at the least, shall set and appoint the Price, for which the said Book shall be sold; And one other Book of Common Prayer in the English Tongue shall be bought and had in every Church throughout Wales, in which the Book of Common Prayer in Welsh is to be had, by force of this Act, before the first day of May, One thousand six hundred sixty and four, and the same Book to remain in such convenient places, within the said Churches, that such as understand them may resort at all convenient times to read and peruse the same, and also such as do not understand the said language may by conferring both Tongues together, the sooner attain to the knowledge of the English Tongue; Any thing in this Act to the contrary notwithstanding; And until Printed Copies of the said Book so to be Translated may be had and provided, the Form of Common Prayer established by Parliament before the making of this Act, shall be used as formerly in such parts of Wales, where the English Tongue is not commonly understood.

And to the end that the true and perfect Copies of this Act, and the said Book heretofore annexed may be safely kept, and perpetually preserved, and for the avoiding of all disputes for the time to come; Be it therefore Enacted by the Authority aforesaid, That the respective Deans and Chapters of every Cathedral or Collegiate Church, within England and Wales, shall at their proper costs and charges, before the twenty fifth day of December, One thousand six hundred sixty two, obtain under the Great Seal of England, a true and perfect printed Copy of this Act, and of the said Book annexed heretofore, to be by the said Deans and Chapters, and their Successors, kept and preserved in safety for ever, and to be also produced, and shewed forth in any Court of Record, as often as they shall be thereto lawfully required; And also there shall be delivered true and perfect Copies of this Act, and of the said Book, into the respective Courts at Westminster, and into the Tower of London, to be kept and preserved for ever among the Records of the said Courts, and the Records of the Tower, to be also produced and shewed forth in any Court as need shall require; which said Books so to be exemplified under the Great Seal of England, shall be examined by such persons as the Kings Majesty shall appoint under the Great Seal of England, for that purpose, and shall be compared with the Original Book heretofore annexed and shall have power to Correct and amend in writing any Error committed by the Printer in the Printing of the same Book, or of any thing therein contained, and shall certify in writing under their Hands and Seals, or the Hands and Seals of any three of them, at the end of the said Book, that they have examined and compared the same Book, and find it to be a true and perfect Copy; which said Books, and every one of them so exemplified under the Great Seal of England, as aforesaid, shall be deemed, taken, adjudged, and expounded to be good, and available in the Law to all intents and purposes whatsoever, and shall be accounted as good Records as this Book it self heretofore annexed; Any Law or Custom to the contrary in any wise notwithstanding.

Provided also, That this Act or any thing therein contained, shall not be prejudicial or hurtful unto the Kings Professor of the Law within the University of Oxford, for or concerning the Prebend of Shippon, within the Cathedral Church of Sarum, united and annexed unto the place of the same Kings Professor for the time being, by the late King James of blessed memory.

Provided always, That whereas the six and thirtieth Article of the Nine and thirty Articles agreed upon by the Archbishops and Bishops of both Provinces, and the whole Clergy in the Convocation holden at London, in the Year of our Lord, One thousand five hundred sixty two, for the avoiding of diversities of opinions, and for establishing of consent touching true Religion, is in these words following, viz.

That the Book of Consecration of Archbishops, and Bishops, and Ordaining of Priests and Deacons, lately set forth in the time of King Edward the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordaining, neither hath it any thing that is itself superfluous and ungodly; and therefore whosoever are Consecrated or Ordained according to the Rites of that Book, since the second year of the aforesaid King Edward unto this time, or hereafter shall be Consecrated or Ordained according to the same Rites; We decree all such to be rightly, orderly, and lawfully Consecrated and Ordained;

It be Enacted, and be it therefore Enacted by the Authority aforesaid, That all Subscriptions heretofore to be had or made unto the said Articles by any Deacon, Priest, or Ecclesiastical person, or other person whatsoever, who by this Act, or any other law now in force is required to subscribe unto the said Articles, shall be confirmed and taken to extend, and shall be applied (for and touching the said six and thirtieth Article) unto the Book containing the form and manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, in this Act mentioned, in such sort and manner as the same did heretofore extend unto the Book set forth in the time of King Edward the Sixth, mentioned in the said six and thirtieth Article; Any thing in the said Article, or in any Statute, Act or Canon heretofore had or made to the contrary thereof, in any wise notwithstanding.

Provided also, That the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of this Church of England, together with the form and manner of Ordaining, and Consecrating Bishops, Priests and Deacons, heretofore in use, and respectively established by Act of Parliament in the First and Eighth years of Queen Elizabeth, shall be still used and observed in the Church of England, until the Feast of St. Bartholomew, which shall be in the year of our Lord God, One thousand six hundred sixty two.

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It hath been the wisdom of the Church of England, ever since the first compiling of her Publick Liturgy, to keep the mean between the two extremes, of too much diffuseness in refusing, and of too much strictness in admitting any variation from it. For, as on the one side common experience sheweth, that where a change hath been made of things advantageously established (no evident necessity requiring) sundry inconveniences have thereupon ensued; and those many times more, and greater than the evils that were intended to be remedied by such change: So on the other side, the usual forms of Divine Worship, and the Rites and Ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged to be reasonable, that upon weighty and important considerations, according to the exigency of times and occasions, such changes and alterations should be made thereunto: That those that are in place of Authority should from time to time seem either necessary or expedient. Accordingly we find, that in the Reigns of several Princes of blessed memory the Reformation, the Church, upon just and weighty considerations, her thereto being hath yielded to make such alterations in some particulars, as in their respective times were thought convenient: Yet so, as that the main Body and Essentials of it (as well in the substance materials, as in the frame and order thereof) have still continued the same unto this day, and do yet stand firm and unshaken, notwithstanding all the vain attempts, and imperfect efforts made against it, by such men as are given to change, and have always disaffected a greater regard to their own private fancies and interests, than to that duty they owe to the publick.

By what undue means, and for what mischievous purposes the use of the Liturgy hath been enforced by the Laws of the Land, and those Laws never yet repealed) came, and the late unhappy confusions, to be discontinued, is too well known to the world, as we are not willing here to remember. But when, upon His Majesty's happy Restauration

turn of course (the same having never been legally abolished) unless some timely means were used to prevent it; those men, who under the late usurped powers had made it a great part of their business to render the people dissatisfied thereunto, saw themselves in point of reputation and Interest concerned (unless they would freely acknowledge themselves to have erred, which such men are very hardly brought to) with their utmost endeavours to hinder the restitution thereof. In order whereunto divers Pamphlets were published against the Book of Common Prayer, the old Objections mulctured up, with the addition of some new ones, more than formerly had been made, to make the number swell. In fine, great importunities were used to His Sacred Majesty, that the said Book might be revised, and such Alterations therein, and Additions thereto made, as should be thought requisite for the ease of tender Consciences: Whereunto His Majesty, out of His pious inclination to give satisfaction (so far as could be reasonably expected) to all His Subjects, of what persuasion soever, did graciously consent.

In which Review we have endeavoured to observe the like moderation, as we find to have been used in the like case in former times. And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established Doctrine, or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ) or else of no consequence at all, but utterly frivolous and vain. But such alterations as were tendered to us (by what persons, under what pretences, or to what purpose soever so tendered) as seemed to us in any degree requisite or expedient, we have willingly and of our own accord assented unto: not enforced so to do by any strength of Argument, convincing us of the necessity of making the said Alterations: For we are fully persuaded in our judgments (and we here profess to the world) that the Book as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which

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defensible against any that shall oppose the same; if it shall be allowed such just and favourable construction as in common Equity ought to be allowed to all Humane Writings, especially such as are set forth by Authority, and even to the very best Translations of the holy Scripture it self.

Our general aim therefore in this undertaking was, not to gratify this or that party in any their unreasonable demands; but to do that, which to our best understandings we conceived might most tend to the Preservation of Peace and Unity in the Church; the procuring of Reverence, and exciting of Piety, and Devotion in the publick Worship of God; and the cutting off occasion from them that seek occasion of cavil, or quarrel against the Liturgy of the Church. And as to the several variations from the former Book, whether by alteration, Addition, or otherwise, it shall suffice to give this general account, That most of the Alterations were made, either first, for the better digestion of them that are to officiate in any part of Divine Service; which is chiefly done in the Kalendars and Rubrics: or secondly, for the more proper expressing of some words or phrases of ancient usage in terms more suitable to the language of the present times, and the clearer explanation of some other words and phrases, that were either of doubtful signification, or otherwise liable to misconstruction: Or thirdly, for a more perfect reading of such portions of holy Scripture, as are inserted into the Liturgy; which, in the Epistles and Gospels especially, and in sundry other places, are now ordered to be read according to

the last Translation: and that it was thought convenient that some Prayers and Thanksgivings fitted to special occasions should be added in their due places, particularly those at Sea, together with an Office for the Baptism of such as are of riper years; which although not so necessary when the former Book was compiled, yet by the growth of Abaptism through the licentiousness of the late times crept in amongst us, is now become necessary, and may be always useful for the Baptizing of Natives in our Plantations, and others converted to the Faith. If any man, who shall desire a more particular account of the several Alterations in any part of the Liturgy, shall take the pains to compare the present Book with the former; we doubt not but the reason of the change may easily appear.

And having thus endeavoured to discharge our duties in this weighty Affair, as in the sight of God, and to approve our sincerity therein (so far as lay in us) to the consciences of all men; although we know it impossible (in such variety of apprehensions, humours, and interests, as are in the world) to please all; nor can expect that men of various, peevish and perverse spirits should be satisfied with anything that can be done in this kind by any other than themselves: Yet we have good hope, that what is here presented, and hath been by the Convocations of both Provinces with great diligence examined and approved, will be also well accepted and approved by all sober, peaceable and truly conscientious sons of the Church of England.

Concerning the Service of the CHURCH.

There was never any thing by the wit of man so well devised, or so sure established, which, in continuance of time, hath not been corrupted: As, among other things, it may plainly appear by the Common Prayers in the Church, commonly called *Divine Service*. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall find, that the same was not ordained but of a good purpose, and for a great advancement of godliness. For they so ordered the matter, that all the whole Bible, (or the greatest part thereof) should be read over once every year; intending thereby, that the Clergy, and especially such as were Ministers in the Congregation, should (by often reading, and meditation in Gods word) be filled up to godliness themselves, and be more able to exhort others by wholesome Doctrine, and to comfort them that were adversaries to the truth; and further, that the people (by daily hearing of holy Scripture read in the Church) might continually profit more and more in the knowledge of God, and be the more inwardly with the love of his true Religion.

But these many years passed this godly and decent Order of the ancient Fathers hath been so altered, broken and neglected, by planting in uncertain Stories, and Legends, with multitude of Responses, Verses, vain Repetitions, Commemorations and Synodals; that commonly when any Book of the Bible was begun, after three or four Chapters were read out, all the rest were unread. And in this sort, the Book of *Isaiah* was begun in *Advent*, and the Book of *Genesis* in *Septuagesima*; but they were only begun and never read through: After like sort were other Books of holy Scripture used. And moreover, whereas *St. Paul* would have such language spoken to the people in the Church, as they might understand, and have profit by hearing the same; The Service in this Church of England these many years hath been read in Latin to the people, which they understand not; so that they have heard with their ears only, and their heart, spirit and mind have not been edified thereby. And furthermore, notwithstanding that the ancient Fathers have divided the *Psalms* into seven portions, whereof every one was called a *Nocturn*: Now of late time a few of them have been daily said, and the rest utterly omitted. Moreover, the number and hardness of the Rules called the *Pier*, and the manifold changings of the Service, was the cause, that to turn the Book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out.

These inconveniences therefore considered, here is Set forth such an Order, whereby the same shall be redressed. And for a readiness in this matter here is drawn out a Kalendar for that purpose, which is plain and easy to be understood: wherein (so much as may be) the reading of holy Scripture is so set forth, that all things shall be done in order,

without breaking one piece from another. For this cause be cut off Anthems, Responses, Invitations, and such like things as did break the continual course of the reading of the Scripture.

Yet, because there is no remedy, but that of necessity there must be some Rules; therefore certain Rules are here set forth: which, as they are few in number, so they are plain and easy to be understood. So that here you have an Order for Prayer, and for the reading of the holy Scripture, much agreeable to the mind and purpose of the old Fathers; and a great deal more profitable and commodious, than that which of late was used. It is most profitable, because here are left out many things, whereof some are untrue, some uncertain, some vain and superstitious; and nothing is ordained to be read, but the very pure Word of God, the holy Scriptures; or that which is agreeable to the same; as that in such a Language and Order as is most easy and plain for the understanding of the readers and hearers. It is also more commodious, both for the shortness thereof, and for the plainness of the Order, and for that the Rules be few and easy.

And whereas heretofore there hath been great diversity in saying and singing in Churches within this Realm; some following *Salisbury* Use, some *Hereford* Use, and some the Use of *Banger*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use.

And forasmuch as nothing can be so plainly set forth, but doubts may arise in the mind and practise of the same; to appease all such diversity (if any arise) and for the resolution of all doubts concerning the manner how to understand, do, and execute the things contained in this Book; the parties that so doubt, or diversely take any thing, shall refer to the Bishop of the Diocese, who by his discretion shall take order for the settling and appeasing of the same; so that the same order be not contrary to anything contained in this Book. And if the Bishop of the Diocese be in doubt, then he may refer for the resolution thereof to the Archbishop.

Though it be appointed, That all things shall be read and sung in the Church in the English Tongue, to the end that the Congregation may be thereby edified; yet it is not meant, but that when men say Morning and Evening Prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and Deacons are to say daily the Morning and Evening Prayer, either privately or openly, not being let by sickness, or some other urgent cause.

And the Curate that ministrerth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the Parish Church or Chapel; where he ministrerth, and shall cause a Bell to be tolled thereunto a convenient time before he begin, that the people may come to hear Gods Word, and to pray with him.

Of CEREMONIES, Why some be abolished, and some retained.

Of such Ceremonies as be used in the Church, and have had their beginning by the institution of man, some at the first were of godly intent and purpose devised, and at length turned to vanity and superstition. Some entered into the Church by undisturbed Devotion, and such a zeal as was without knowledge; and for because they were winked at in the beginning, they grew daily to more and more Abuses, which not only for their unprofitableness, but also because they have much blinded the people, and obscured the Glory of God, are worthy to be cut away, and clean relicked: Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred.

And although the keeping or omitting of a Ceremony, in it self considered, is but a small thing; yet the wilful and contemptuous transgression and breaking of a common Order and Discipline, is no small offence before God. Let all things be done among you, saith Saint *Paul*, in a *seemly and due Order*: The appointment of the which Order pertaineth not to private men; therefore no man ought to take in hand, or presume to appoint or alter any publick or common Order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the minds of men are so diverse, that some think it a great matter of Conscience to depart from a piece of the least of their Ceremonies they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that no thing can like them but that is new: It was thought expedient, not so much to have respect how to please, and satisfy either of these parties, as how to please God, and profit them both. And yet lest any man should be offended whom good reason might satisfy, here be certain causes rendered, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excess and multitude of them hath so increased in these latter days, that the burden of them was intolerable; whereof Saint *Augustine* in his time complained that they were grown to such a number, that the estate of Christian people was in worse case concerning that matter, than were the Jews. And he counselled that such yoke and burden should be taken away, as time would serve quietly to do it. But what would Saint *Augustine* have said, if he had seen the Ceremonies of late days nipped among us; whereunto the multitude used in his time was not to be compared? This our excessive

multitude of Ceremonies was so great, and many of them so dark, that they did much confound and darken, than declare and set forth Christs benefits unto us. And besides the Christs Gospel is not a ceremonial Law (as much of *Moses* Law was) but it is a Religion to serve God, not in bondage of the figure or shadow, but in the freedom of the spirit: being content only with those Ceremonies, which do serve to a decent Order and good Discipline, and such as be apt to stir up the dull mind of man to the remembrance of his duty to God, by some notable and special signification, whereby he might be edified; and furthermore, the most weighty cause of the abolishment of certain Ceremonies was, That they were so far abused; partly by the superstitious blindness of the rude and unlearned, and partly by the insatiable avarice of such as sought more their own lucre, than the Glory of God, that the abuses could not well be taken away, the thing remaining still.

But now as concerning those Persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: If they consider that without some Ceremony it is not possible to keep any Order, or quiet Discipline in the Church, they shall perceive just cause to reform their judgments. And if they think much that any of the old remain, and would rather have all devised anew: then such men granting some Ceremonies convenient to be had, surely where the old may be well used, there they can reasonably reprove the old only for their age, without bewraying of their own folly. In such a case they ought rather to have reverence unto them for their Antiquity, they will declare themselves to be more studious of Unity and Concord, than of Innovation and New-fangledness, which (as much as may be with true setting forth of Christs Religion) is always to be eschewed. Furthermore, such shall have no just cause with Ceremonies reserved to be offended. For as those are taken away which were most abused, and did burden mens consciences without any Cause; so the other that remain, retained for a Discipline and Order, which (upon just Cause) may be altered or changed, and therefore are not to be esteemed equal with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve. So that it is not like that time to come should be abused as other have been. And in these our doings we consider no other Nations, nor prescribe any thing but to our own People only: for we think it convenient that every Country should use such Ceremonies as they shall think best to the setting forth of Gods Honour and Glory, and to the reducing of the people to most perfect and godly living, without Error or Superstition; and that they should away other things, which from time to time they perceive to be most abused, as in our Ordinances it often chanceth diversely in divers Countries.

The Order how the Psalter is appointed to be read.

THE Psalter shall be read through once every Month, as it is there appointed, both for Morning and Evening Prayer. But in *February*, it shall be read only to the twenty eighth, or twenty ninth day of the Month.

And whereas *January, March, May, July, August, October, and December* have One and thirty days apiece; It is Ordered, that the same Psalms shall be read the last day of the said Months, which were read the day before: So that the Psalter may be in again the first day of the next Month ensuing. And whereas the *CXIX* Psalm is divided into *XXII* Portions, and is over long to be read at one time; It is so ordered, that at one time shall not be read above four or five of the said Portions.

And at the end of every Psalm, and of every such part of the *CXIX* Psalm, shall be repeated this Hymn,

*Glory be to the Father, and to the Son; and to the holy Ghost;
As it was in the beginning, is now, and ever shall be: world without end.*

Note, That the Psalter followeth the Division of the Hebrews, and the Translation the great English Bible, set forth and used in the time of King *Henry* the Eighth and *Edward* the Sixth.

The Order how the rest of holy Scripture is appointed to be read.

THE Old Testament is appointed for the first Lessons at Morning and Evening Prayers; so as the most part thereof will be read every year once, as in the Kalendar is appointed.

The New Testament is appointed for the second Lessons at Morning and Evening Prayer, and shall be read over orderly every year thrice, besides the Epistles and Gospels; Except the *Apocalypse*, out of which there are only certain proper Lessons appointed upon divers Feasts.

And to know what Lessons shall be read every day, look for the day of the Month in the Kalendar following; and there ye shall find the Chapters that shall be read for the

Lessons both at Morning and Evening Prayer; except only the Movable Feasts, which are not in the Kalendar, and the Immoveable, where there is a blank left in the Columns; the proper Lessons for all which days are to be found in the Table of Lessons.

And note, That whensoever proper Psalms or Lessons are appointed; then the Psalms and Lessons of ordinary course appointed in the Psalter and Kalendar (if they be not so appointed) shall be omitted for that time.

Note also, that the Colleck, Epistle, and Gospel appointed for the Sunday, shall be read all the Week after, where it is not in this Book otherwise ordered.

Proper LESSONS to be Read at Morning and Evening Prayer on the Sundays, and other Holidays, throughout the Y E A R.

Lessons proper for Sundays.

<i>Sundays of Advent.</i>	<i>Mattins.</i>	<i>Evening.</i>
The First	Isaiah 1	Isaiah 2
ii	5	24
iii	25	26
iv	30	32
<i>Sundays after Christmas.</i>		
The First	37	38
ii	41	43
<i>Sundays after the Epiphany.</i>		
The First	44	46
ii	51	53
iii	55	56
iv	57	58
v	59	64
vi	65	66
<i>Septuagesima.</i>	Genesis 1	Genesis 2
<i>Sexagesima.</i>	3	6
<i>Quinquagesima.</i>	9. to ver. 20	12
<i>Lent.</i>		
First Sunday	19 to ver. 30	22
ii	27	34
iii	39	42
iv	43	45
v	Exodus 3	Exodus 5
vi		
Lesson.	9	10
Lesson.	Matth. 26	Heb. 5. to v. 11
<i>Easter-day.</i>		
Lesson.	Exodus 12	Exodus 14
Lesson.	Romans 6	Acts 2. ver. 22
<i>Sundays after Easter.</i>		
The First	Numbers 16	Numbers 22
ii	23, 24	25
iii	Deut. 4	Deut. 5
iv	6	7
v	8	9
<i>Sunday after Ascension-day.</i>	12	13
<i>Whitsunday.</i>		
Lesson.	16. to v. 18.	Isaiah 11
Lesson.	Acts 10. v. 34	Acts 19. to v. 21
<i>Trinity Sunday.</i>		
Lesson.	Genesis 1	Genesis 18
Lesson.	Matth. 3	1 John 5
<i>Sundays after Trinity.</i>		
The First.	Joshua 10	Joshua 23
ii	Judges 4	Judges 5
iii	1 Samuel 2	1 Samuel 3
iv	12	13
v	15	17
vi	2 Samuel 12	2 Samuel 19
vii	21	24
viii	1 Kings 13	1 Kings 17
ix	18	19
x	21	22
xi	2 Kings 5	2 Kings 9
xii	10	18
xiii	19	23

Sundays after Trinity.

xiv
xv
xvi
xvii
xviii
xix
xx
xxi
xxii
xxiii
xxiv
xxv
xxvi

Mattins.

Jeremiah 5
35
Ezekiel 2
14
20
Daniel 3
Joel 2
Habak. 2
Proverbs 2
11
13
15
17

Evening.

Jeremiah 22
36
Ezekiel 13
18
24
Daniel 6
Micha 6
Proverb. 1
3
12
14
16
19

Lessons proper for Holidays.

<i>S. Andrew.</i>	<i>Mattins.</i>	<i>Evening.</i>
	Proverbs 20	Proverbs 21
<i>S. Thomas the Apolt.</i>	23	24
<i>Nativity of Christ.</i>		(17)
1 Lesson.	Isaiah. 9. to v. 8.	Isai. 7. v. 10. to v.
2 Lesson.	Luke 2. to v. 15.	Titus 3. v. 4. to v. 9
<i>S. Stephen.</i>		
1 Lesson.	Proverbs 28	Ecclef. 4
2 Lesson.	Act. 6. v. 8. & c. 7. (to v. 30.)	Acts 7. v. 30. to v. (55.)
<i>S. John.</i>		
1 Lesson.	Ecclef. 5	Ecclef. 6
2 Lesson.	Apoc. 1	Apoc. 22
<i>Innocents Day.</i>		
<i>Circumcision.</i>		
1 Lesson.	Jer. 31. to v. 18	Wisdom 1
2 Lesson.	Genesis 17	Deut. 10. v. 12
	Romans 2	Colossians 2
<i>Epiphany.</i>		
1 Lesson.	Isaiah 60	Isaiah 49
2 Lesson.	Luke 3. to v. 23	John 2. to v. 12
<i>Conversion of S. Paul.</i>		
1 Lesson.	Wisdom 5	Wisdom 6
2 Lesson.	Acts 22. to v. 22	Acts 26
<i>Purification of the Virgin Mary.</i>		
<i>S. Matthias.</i>		
	Wisdom 9	Wisdom 12
	19	Ecclus 1
<i>Annunciation of our Lady.</i>		
	Ecclus 2	3
<i>Wednesday before Easter.</i>		
1 Lesson.	Hosea 13	Hosea 14
2 Lesson.	John 11. v. 45	
<i>Thursday before Easter.</i>		
1 Lesson.	Daniel 9	Jeremiah 31
2 Lesson.	John 13	
<i>Good Friday.</i>		
1 Lesson.	Genesis 22. to v. 20	Isaiah 53
2 Lesson.	John 18	1 Peter 2

LESSONS proper for Holidays.

	Mattins.	Evenfong.		Mattins.	Evenfong.
<i>Easter Even.</i>			<i>S. Barnabas.</i>		
1 Lesson.	Zech. ——— 9	Exodus ——— 13	1 Lesson.	Ecclus ——— 10	Ecclus ———
2 Lesson.	Luke ——— 23 v. 50	Hebrews ——— 4	2 Lesson.	Acts ——— 14	Acts 15. to v. 30
<i>Monday in Easter Week.</i>			<i>S. John Baptist.</i>		
1 Lesson.	Exodus ——— 16	Exodus ——— 17	1 Lesson.	Malac. ——— 3	Malac. ———
2 Lesson.	Matth. ——— 28	Acts ——— 3	2 Lesson.	Matth. ——— 3	Matth. 14. to v. 12
<i>Tuesday in Easter Week.</i>			<i>S. Peter.</i>		
1 Lesson.	Exodus ——— 20	Exodus ——— 32	1 Lesson.	Ecclus ——— 15	Ecclus ———
2 Lesson.	Luke ——— 24 to v. 13	1 Corin. ——— 15	2 Lesson.	Acts ——— 3	Acts ———
<i>S. Mark.</i>	Ecclus ——— 4	Ecclus ——— 5	<i>S. James.</i>	Ecclus ——— 21	Ecclus ———
<i>S. Philip & S. Jacob.</i>			<i>S. Bartholomew.</i>	——— 24	———
1 Lesson.	——— 7	——— 9	<i>S. Matthew.</i>	——— 35	———
2 Lesson.	John ——— 1. v. 43	———	<i>S. Michael.</i>		
<i>Ascension-Day.</i>			1 Lesson.	Genesis ——— 32	Dan. ——— 10. v.
1 Lesson.	Deut. ——— 10	2 Kings ——— 2	2 Lesson.	Acts ——— 12. to v. 20	Jude ——— v. 6. to v.
2 Lesson.	Luke ——— 24. v. 44	Ephef. ——— 4. to v. 17	<i>S. Luke.</i>	Ecclus ——— 51	Job ———
<i>Monday in Whitsun-Week.</i>			<i>S. Simon & S. Jude.</i>	Job ——— 24, 25	———
1 Lesson.	Gen. ——— 11. to v. 10	Numb. 11. v. 16. to v. 30.	<i>All Saints.</i>	Wisd. ——— 3. to v. 10	Wisd. 5. to v. 10
2 Lesson.	1 Corin. ——— 12	1 Cor. 14. to v. 26	1 Lesson.	Heb. 11. v. 33. & c. 12.	Apoc. 19. to v. 10
<i>Tuesday in Whitsun-Week.</i>			2 Lesson.	(to v. 7.)	———
1 Lesson.	1 Sam. ——— 19. v. 18	Deut. ——— 30			
2 Lesson.	1 Thef. 5. v. 12. to (v. 24)	1 John 4. to v. 14			

Proper Psalms on Certain Days.

	¶ Mattins.	¶ Evenfong.		¶ Mattins.	¶ Evenfong.
<i>Christmas-day.</i>	Pfal. xix. xlv. lxxxv.	Pfal. lxxxix. cx. cxxxij.	<i>¶ Easter-day.</i>	Pfal. ij. lvij. cxj.	Pfal. cxij. cxiv. cxvij.
<i>¶ Ashwednesday.</i>	vj. xxxij. xxxvij.	cij. cxxx. cxliij.	<i>¶ Ascension-day.</i>	vij. xv. xxj.	xxiv. xlvij. cvij.
<i>Good Friday.</i>	xxij. xl. liv.	lxix. lxxxvij.	<i>¶ Whitsun-day.</i>	xlviij. lxviij.	civ. cxlv.

TABLES and RULES for the Movable and Immovable Feasts;

Together with the Days of Fasting and Abstinence, through the whole YEAR.

RULES to know when the Movable Feasts and Holidays begin.

EASTER-DAY (on which the rest depend) is always the First Sunday after the First Full Moon, which happens next after the One and Twentieth Day of March. And, if the Full Moon happens upon a Sunday, Easter-day is the Sunday after.

Advent-Sunday, is always the nearest Sunday to the Feast of S. Andrew, whether before or after.

Septuagesima Sexagesima Quinquagesima Quadragesima	} Sunday is	{ Nine { Eight { Seven { Six	} Weeks be- fore Easter.	{ Rogation-Sunday { Ascension-day { Whitsunday { Trinity-Sunday	} is	{ Five Weeks { Forty Days { Seven Weeks { Eight Weeks	} after Easter.
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A Table of all the Feasts that are to be observed in the Church of England through the YEAR.

ALL Sundays in the Year.

The Circumcision of our Lord JESUS CHRIST.

The Epiphany.

The Conversion of St. Paul.

The Purification of the Blessed Virgin.

St. Matthias the Apostle.

The Annunciation of the Blessed Virgin.

St. Mark the Evangelist.

St. Philip and St. Jacob the Apostles.

The Ascension of our Lord JESUS

CHRIST.

St. Barnabas.

The Nativity of St. John Baptist.

St. Peter the Apostle.

The Days of the Feasts of

St. James the Apostle.

St. Bartholomew the Apostle.

St. Matthew the Apostle.

St. Michael and all Angels.

St. Luke the Evangelist.

St. Simon and St. Jude the Apostles.

All Saints.

St. Andrew the Apostle.

St. Thomas the Apostle.

The Nativity of our Lord.

St. Stephen the Martyr.

St. John the Evangelist.

The holy Innocents.

Monday
and
Tuesday } in Easter-week.

Monday
and
Tuesday } in Whitsun-week.

A Table of the Vigils, Fasts, and Days of Abstinence, to be observed in the YEAR.

The Evens
or Vigils
before.

The Nativity of our Lord.
 The Purification of the Blessed Virgin Mary.
 The Annunciation of the Blessed Virgin.
 Easter-day.
 Ascension-day.
 Pentecost.
 St. Matthias.

The Evens
or Vigils
before.

St. John Baptist.
 St. Peter.
 St. James.
 St. Bartholomew.
 St. Matthew.
 St. Simon and St. Jude.
 St. Andrew.
 St. Thomas.
 All Saints.

Note, That if any of these Feast-days fall upon a Monday, then the Vigil or Fast-day shall be kept upon the Saturday, and not upon the Sunday next before it.

Days

Days of Fasting or Abstinence.

I. THE Forty Days of Lent.

II. **T**he Ember-days at the Four Seasons.

Being the *Wednesday, Friday, and Saturday* after { The first Sunday in Lent.
The Feast of Pentecost.
September. 14.
December. 13.

III. The three Rogation-days, being the *Munday*, *Tuesday*, and *Wednesday* before *Holy-Thursday*, on the *Ascension* of our LORD.

IV. All the *Fridays* in the Year, except CHRISTMAS-DAY.

Certain Solemn Days, for which particular Services are appointed

I. **T**He Fifth Day of *November*, being the Day of
the Papist Conspiracy.

II. The Thirtieth Day of *January*, being the Day of the Martyrdom of King *Charles I.*

III. The Nine and twentieth Day of *May*, being the Day of the Birth and Return of King *Charles II.*

IV. The First Day of *August*, being the Day of His
Majesties happy Accession to the Throne.

A TABLE of the Movable Feasts, Calculated for Forty Years

Advent-Sun- day.	Sundays aft. Tr.	Whitsun- day.	Ascension- Day.	Rogation- Sunday.	Easter-Day.	The fifth Day of Lent.	Septuagesima Sunday.	Sundays after Epiphany.	Dominical Let.	The Epact.	Golden Numb.	The year of our LORD.
Nov. —	23	June — 8	May — 29	May — 25	April — 20	March — 5	Febr. — 16	5	E	1	11	1701
—	25	May — 24	— 14	— 10	— 5	Feb. — 18	— 1	3	D	12	12	1702
—	26	— 16	— 6	— 2	March — 28	— 10	Jan. — 24	2	C	23	13	1703
Dec. — 1	24	June — 4	— 25	— 21	April — 16	— 1	Febr. — 13	5	BA	4	14	1704
—	25	May — 27	— 17	— 13	— 8	Feb. — 21	— 4	4	G	15	15	1705
—	27	— 12	— 2	April — 28	March — 24	— 6	Jan. — 20	1	F	26	16	1706
Nov. — 30	24	June — 1	— 22	May — 18	April — 13	— 26	Feb. — 9	4	E	7	17	1707
—	25	May — 23	— 13	— 9	— 4	— 18	— 1	3	DC	18	18	1708
—	22	June — 12	June — 2	— 29	— 24	March — 9	— 20	6	B	29	19	1709
Dec. — 1	25	May — 28	May — 18	— 14	Feb. — 22	Feb. — 22	— 5	4	A	11	1	1710
—	26	— 20	— 10	— 6	— 1	— 14	Jan. — 28	3	G	22	2	1711
Nov. — 30	23	June — 8	— 29	— 25	March — 5	March — 5	Feb. — 17	5	F	3	3	1712
—	25	May — 24	— 14	— 10	Feb. — 18	Feb. — 18	— 1	3	D	14	4	1713
—	26	— 16	— 6	— 2	— 10	— 10	Jan. — 24	2	C	25	5	1714
—	23	June — 5	— 26	— 22	April — 17	March — 2	Feb. — 13	5	B	6	6	1715
Dec. — 1	26	May — 20	— 10	— 6	— 1	Feb. — 15	Jan. — 29	3	AG	17	7	1716
—	23	June — 9	— 30	— 26	— 21	March — 6	Feb. — 17	5	F	28	8	1717
Nov. — 30	24	— 1	— 22	— 18	— 13	Feb. — 26	— 9	4	E	9	9	1718
—	26	May — 17	— 7	— 3	March — 29	— 11	Jan. — 25	2	D	20	10	1719
—	23	June — 5	— 26	— 22	April — 17	March — 2	Feb. — 14	5	CB	1	11	1720
Dec. — 1	25	May — 28	— 18	— 14	— 9	Feb. — 22	— 5	4	A	12	12	1721
—	27	— 13	— 3	April — 29	March — 25	— 7	Jan. — 21	2	G	23	13	1722
—	24	June — 2	— 23	May — 19	April — 14	— 27	Feb. — 10	4	F	4	14	1723
Nov. — 30	25	May — 24	— 14	— 10	— 5	— 19	— 2	3	ED	15	15	1724
—	26	— 16	— 6	— 2	March — 28	— 10	Jan. — 24	2	C	26	16	1725
—	24	— 29	— 19	— 15	April — 10	— 23	Feb. — 6	4	B	7	17	1726
Dec. — 1	26	— 21	— 11	— 7	— 2	— 15	Jan. — 29	3	AG	18	18	1727
—	23	June — 9	— 30	— 26	— 21	March — 6	Feb. — 18	6	F	29	19	1728
Nov. — 30	25	May — 25	— 15	— 11	— 6	Feb. — 19	— 2	3	E	11	1	1729
—	26	— 17	— 7	— 3	March — 29	— 11	Jan. — 25	2	D	22	2	1730
—	23	June — 6	— 27	— 23	April — 18	March — 3	Feb. — 14	5	C	3	3	1731
Dec. — 1	25	May — 28	— 18	— 14	— 9	Feb. — 23	— 6	4	BA	14	4	1732
—	27	— 13	— 3	April — 29	March — 25	— 7	Jan. — 21	2	G	25	5	1733
—	24	June — 2	— 23	May — 19	April — 14	— 27	Feb. — 10	4	F	6	6	1734
Nov. — 30	25	May — 25	— 15	— 11	— 6	— 19	— 2	3	E	17	7	1735
—	25	June — 13	June — 3	— 30	— 35	March — 10	— 22	6	DC	28	8	1736
—	24	May — 29	May — 19	— 15	— 10	Feb. — 23	— 6	4	B	9	9	1737
Dec. — 1	26	— 21	— 11	— 7	— 2	— 15	Jan. — 29	3	AG	20	10	1738
—	23	June — 10	— 31	— 27	— 22	March — 7	Feb. — 18	6	F	1	11	1739
Nov. — 30	25	May — 25	— 15	— 11	— 6	Febr. — 20	— 3	3	FE	12	12	1740

Note, That the Supputation of the Year of our Lord, in the Church of *England*, beginneth the Five and twentieth Day of *March*.

The KALENDAR.

JANUARY hath xxxj. Days.

		MORNING PRAYER		EVENING PRAYER.	
		1 Leff.	2 Leff.	1 Leff.	2 Leff.
1	A Kalendæ	CIRCUMC.			
2	b 4 No.		Gen. - 1	Matth. 1	Gen. - 2
3	c 3 No.		3	2	4
4	d 1 Prid. No.		5	3	6
5	e Nonæ		7	4	8
6	f 8 Id.	EPIPHAN.			
7	g 7 Id.		19	5	12
8	a 6 Id.	Lucian, Pr.	13	6	14
9	b 5 Id.	& Martyr.	15	7	16
10	c 4 Id.		17	8	18
11	d 3 Id.		19	9	20
12	e Prid. Id.		21	10	22
13	f Idus	Hilary Bish.	23	11	24
14	g 19 K. Feb.	& Confess.	25	12	26
15	a 18 Kl.		27	13	28
16	b 17 Kl.		29	14	30
17	c 16 Kl.		31	15	32
18	d 15 Kl.	Prisca Virg.	33	16	34
19	e 14 Kl.	& Martyr.	35	17	37
20	f 13 Kl.	Fab. B. & M.	38	18	39
21	g 12 Kl.	Agn. V. & M.	40	19	41
22	a 11 Kl.	Vincent D.	42	20	43
23	b 10 Kl.	& Mart.	44	21	45
24	c 9 Kl.		46	22	47
25	d 8 Kl.	CONVERS.			
26	e 7 Kl.	(of S. Paul.	48	23	49
27	f 6 Kl.		50	24	Exod- 1
28	g 5 Kl.		Exod. - 2	25	3
29	a 4 Kl.		4	26	5
30	b 3 Kl.	K. CHARL	6	27	7
31	c Prid. Kl.	(Mart.	8	28	9

Note that * Exod. 6. is to be read only to Ver. 14.

FEBRUARY hath xxviij. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		Leff.	2 Leff.	1 Leff.	2 Leff.
1	d	Exod. 10	Mark -1	Exod. 11	1 Cor. 13
2	e	12	2		14
3	f	13	3	13	15
4	g	14	4	14	16
5	a	16	5	17	2 Cor. -1
6	b	18	6	19	2
7	c	20	7	21	3
8	d	22	8	23	4
9	e	24	9	32	5
10	f	33	10	34	6
11	g	Levir. 18	11	Levir. 19	7
12	a	20	12	26	8
13	b	Num. -11	13	Num. -12	9
14	c	13	14	14	10
15	d	16	15	17	11
16	e	20	16	21	12
17	f	22	17	23	13
18	g	24	18	25	14
19	a	27	19	30	15
20	b	31	20	3	16
21	c	35	21	36	17
22	d	Deut. -1	22	Deut. -2	18
23	e	3	23	4	19
24	f	6	24	6	20
25	g	7	25	8	21
26	a	9	26	9	22
27	b	10	27	10	23
28	c	11	28	11	24
29	d	13	29	14	25

M A R C H hath xxxj. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
3	1 d	Kalendæ	David Arch.	Deut. 15	Luke - 12	Deut. - 16	Ephes. 6
	2 e	6 No.	Cedde, or	17	13	18	Phil. - 1
11	3 f	5 No.	Chad B. of	19	14	20	2
	4 g	4 No.	Litch. -	21	15	22	3
19	5 A	3 No.		24	16	25	4
8	6 b	Prid. No.		26	17	27	Colof. 1
	7 c	Nonæ	Perpetua. -	28	18	29	2
16	8 d	8 Id.	Mauritan. -	30	19	31	3
5	9 e	7 Id.	Martyr. -	32	20	33	4
	10 f	6 Id.		34	21	Josh. - 1	1 Thes. 1
13	11 g	5 Id.		Josh. - 2	22	3	2
21	12 A	4 Id.	Greg. M. B.	4	23	5	3
	13 b	3 Id.	of Rome, -	6	24	7	4
10	14 c	Prid. Id.	& Con. -	8	John - 1	9	5
	15 d	Idus		10	2	23	2 Thes. 1
18	16 e	17 K. Ap.		24	3	Judg. - 1	2
7	17 f	6 Kl.		Jugd. - 2	4	3	3
	18 g	15 Kl.	Edw. K. of	4	5	5	1 Tim. 1
15	19 A	14 Kl.	the West	6	6	7	2, 3
4	20 b	13 Kl.	Saxons. -	8	7	9	4
	21 c	12 Kl.	Bendict. -	10	8	11	5
12	22 d	11 Kl.	Abbot. -	12	9	13	6
1	23 e	10 Kl.		14	10	15	2 Tim. 1
	24 f	9 Kl.	- Fast	16	11	17	2
9	25 g	8 Kl.	ANNUNC.		12		3
	26 A	7 Kl.	(of Mary. -	18	13	19	4
17	27 b	6 Kl.		20	14	21	Titus - 1
6	28 c	5 Kl.		Ruth - 1	15	Ruth - 2	2, 3
	29 d	4 Kl.		3	16	4	Philem. -
14	30 e	3 Kl.		1 Sam. 1	17	1 Sam. 2	Hebr. - 1
3	31 f	Prid. Kl.		3	18	4	2

A P R I L hath xxx. Days.

		MORNING PRAYER.		EVENING PRAYER.	
		1 Leff.	2 Leff.	1 Leff.	2 Leff.
	1 g	Kalendæ	1 Sam. 5	John-19	1 Sam. 6
	2 A	4 No.	7	20	8
11	3 b	3 No.	9	21	10
	4 c	Prid. No.	11	Acts-1	12
19	5 d	Nonæ	13	2	14
16	6 e	8 Id.	15	3	16
	7 f	7 Id.	17	4	18
5	8 g	6 Id.	19	5	20
	9 A	5 Id.	21	6	22
13	10 b	4 Id.	23	7	24
2	11 c	3 Id.	25	8	26
	12 d	Prid. Id.	27	9	28
10	13 e	Idus	29	10	30
	14 f	18 K. May	31	11	2 Sam. 1
18	15 g	17 Kl.	2 Sam. 2	12	3
7	16 A	16 Kl.	4	13	5
	17 b	15 Kl.	6	14	7
15	18 c	14 Kl.	8	15	9
4	19 d	13 Kl.	10	16	11
	20 e	12 Kl.	12	17	13
12	21 f	11 Kl.	14	18	15
	22 g	10 Kl.	16	19	17
9	23 A	9 Kl.	18	20	19
	24 b	8 Kl.	20	21	21
17	25 c	7 Kl.	22	22	23
6	26 d	6 Kl.	24	24	25
	27 e	5 Kl.	1 King. 2	25	3
14	28 f	4 Kl.	4	26	5
3	29 g	3 Kl.	6	27	7
	30 A	Prid. Kl			2, 3 John.

The KALENDAR.

MAY hath xxxj. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
11	1	b	Kalendæ	S. PHIL. & S. JAC. Ap.	1 King. 8	Acts--28	1 King. 9
2	2	c	No.	Invent. of the Crofs.	10	Matth. 1	11
3	3	d	No.		12	2	13
4	4	e	No.		14	3	15
5	5	f	No.		16	4	17
6	6	g	Prid. No.	S. John Evang. ante Port. Lat.	18	5	19
7	7	a	Nonæ		20	6	21
8	8	b	Id.		22	7	23
9	9	c	Id.		24	8	25
10	10	d	Id.		26	9	27
11	11	e	Id.		28	10	29
12	12	f	Id.		29	11	30
13	13	g	Id.		30	12	31
14	14	a	Prid. Id.		1	13	14
15	15	b	Idus		2	14	15
16	16	c	17 K. June		3	15	16
17	17	d	16 Kl.		4	16	17
18	18	e	15 Kl.		5	17	18
19	19	f	14 Kl.	Dunstan, Archb. of Cant.	6	18	19
20	20	g	13 Kl.		7	19	20
21	21	a	12 Kl.		8	20	21
22	22	b	11 Kl.		9	21	22
23	23	c	10 Kl.		10	22	23
24	24	d	9 Kl.		11	23	24
25	25	e	8 Kl.		12	24	25
26	26	f	7 Kl.	Augustin. Ven. Bede, Presbyter. CHAR. II. N. & R.	13	25	26
27	27	g	6 Kl.		14	26	27
28	28	a	5 Kl.		15	27	28
29	29	b	4 Kl.		16	28	29
30	30	c	3 Kl.		17	29	30
31	31	d	Prid. Kl.		18	30	31

JUNE hath xxx. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
1	1	e	Kalendæ	Nicomede	Esther 5	Mark 2	Esther 6
2	2	f	No.	Rom. Pr. & Mart.	7	3	8
3	3	g	No.		9	4	10
4	4	a	Prid. No.		11	5	12
5	5	b	Nonæ	Boniface B. of Mentz, & Mart.	13	6	14
6	6	c	Id.		15	7	16
7	7	d	Id.		17	8	18
8	8	e	Id.		19	9	20
9	9	f	Id.		21	10	22
10	10	g	Id.		23	11	24
11	11	a	Id.		25	12	26
12	12	b	Id.	S. BARNA. (Ap. & M.)	27	13	28
13	13	c	Idus		29	14	30
14	14	d	18 K. Jul.		31	15	1
15	15	e	17 Kl.		1	16	2
16	16	f	16 Kl.		2	17	3
17	17	g	15 Kl.	S. Alban Martyr.	3	18	4
18	18	a	14 Kl.		4	19	5
19	19	b	13 Kl.		5	20	6
20	20	c	12 Kl.	Transl. of Edw. K. of the W. Sax.	6	21	7
21	21	d	11 Kl.		7	22	8
22	22	e	10 Kl.		8	23	9
23	23	f	9 Kl.	Fast	9	24	10
24	24	g	8 Kl.	S. JOHN B.	10	25	11
25	25	a	7 Kl.		11	26	12
26	26	b	6 Kl.		12	27	13
27	27	c	5 Kl.		13	28	14
28	28	d	4 Kl.	Fast	14	29	15
29	29	e	3 Kl.	S. PETER (Ap. & M.)	15	30	16
30	30	f	Prid. Kl.		16	31	17

JULY hath xxxj. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
1	1	g	Kalendæ	Prov. 11	Luke 13	Prov. 12	Phil. 1
2	2	a	No.	Visit. of the B. V. Mary.	14	13	14
3	3	b	No.		15	14	15
4	4	c	No.	Translat. of S. Martin.	16	15	16
5	5	d	No.	B. & C.	17	16	17
6	6	e	Prid. No.		18	17	18
7	7	f	Nonæ		19	18	19
8	8	g	Id.		20	19	20
9	9	a	Id.		21	20	21
10	10	b	Id.		22	21	22
11	11	c	Id.		23	22	23
12	12	d	Id.		24	23	24
13	13	e	Id.		25	24	25
14	14	f	Prid. Id.		26	25	26
15	15	g	Idus	Swithun, B. of Win.	27	26	27
16	16	a	17 K. Aug.		28	27	28
17	17	b	16 Kl.		29	28	29
18	18	c	15 Kl.		30	29	30
19	19	d	14 Kl.		31	30	31
20	20	e	13 Kl.	Margaret.	1	1	2
21	21	f	12 Kl.	S. Mary Magdalen.	2	2	3
22	22	g	11 Kl.		3	3	4
23	23	a	10 Kl.		4	4	5
24	24	b	9 Kl.	Fast	5	5	6
25	25	c	8 Kl.	S. JAMES	6	6	7
26	26	d	7 Kl.	S. Anne, Mother to the B. V. M.	7	7	8
27	27	e	6 Kl.		8	8	9
28	28	f	5 Kl.		9	9	10
29	29	g	4 Kl.		10	10	11
30	30	a	3 Kl.		11	11	12
31	31	b	Prid. Id.		12	12	13

AUGUST hath xxxj. Days.

				MORNING PRAYER.		EVENING PRAYER.	
				1 Leff.	2 Leff.	1 Leff.	2 Leff.
1	1	c	Kalendæ	Lammas-d.	Jer. 29	John 20	Jer. 30
2	2	d	No.		31	21	32
3	3	e	No.		32	22	33
4	4	f	Prid. No.		33	23	34
5	5	g	Nonæ		34	24	35
6	6	a	Id.	Transfigur. Name of Je- (fus.)	35	25	36
7	7	b	Id.		36	26	37
8	8	c	Id.		37	27	38
9	9	d	Id.		38	28	39
10	10	e	Id.		39	29	40
11	11	f	Id.		40	30	41
12	12	g	Id.		41	31	42
13	13	a	Idus		42	1	43
14	14	b	19 K. Sep.		43	2	44
15	15	c	18 Kl.		44	3	45
16	16	d	17 Kl.		45	4	46
17	17	e	16 Kl.		46	5	47
18	18	f	15 Kl.		47	6	48
19	19	g	14 Kl.		48	7	49
20	20	a	13 Kl.		49	8	50
21	21	b	12 Kl.		50	9	51
22	22	c	11 Kl.		51	10	52
23	23	d	10 Kl.		52	11	53
24	24	e	9 Kl.		53	12	54
25	25	f	8 Kl.		54	13	55
26	26	g	7 Kl.		55	14	56
27	27	a	6 Kl.		56	15	57
28	28	b	5 Kl.		57	16	58
29	29	c	4 Kl.		58	17	59
30	30	d	3 Kl.		59	18	60
31	31	e	Prid. Kl.		60	19	61

The K A L E N D A R.

SEPTEMBER hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Leff.	2 Leff.
1 f	Kalendæ Giles, Ab. & Confel.	Hof. 14	Matth. 2
2 g	4 No.	Joel 2	3
3 A	3 No.	Amos 1	4
4 b	Prid. No.	3	5
5 c	Nonæ	5	6
6 d	8 Id.	7	8
7 e	7 Id.	9	8
8 f	6 Id.	Jonah 1	Jonah 2, 3
9 g	5 Id.	B. V. Mary.	Micah 1
10 A	4 Id.	Micah 2	11
11 b	3 Id.	4	12
12 c	Prid. Id.	6	13
13 d	Idus	Nahum 1	14
14 e	18 Kl. Oct.	Habak. 3	15
15 f	17 Kl.	Habak. 1	16
16 g	16 Kl.	Zeph. 1	17
17 A	15 Kl.	Lambert, B. & Mart.	Haggai 1
18 b	14 Kl.	Haggai 2	19
19 c	13 Kl.	Zech. 2, 3	20
20 d	12 Kl.	Fast	21
21 e	11 Kl.	S. MATTH. (Ap.)	22
22 f	10 Kl.	8	23
23 g	9 Kl.	10	24
24 A	8 Kl.	12	25
25 b	7 Kl.	14	26
26 c	6 Kl.	S. Cyprian, Archb. of	27
27 d	5 Kl.	Carth. & M.	28
28 e	4 Kl.	S. MICHAEL	29
29 f	3 Kl.	S. Jerom.	30
30 g	Prid. Kl.	4	3

OCTOBER hath xxxj. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Leff.	2 Leff.
1 A	Kalendæ Remigius, Bishop of Rhemes.	Tobit 7	Mark 4
2 b	6 No.	9	5
3 c	5 No.	11	6
4 d	4 No.	13	7
5 e	3 No.	Judith 1	8
6 f	Prid. No.	3	9
7 g	Nonæ	5	10
8 A	8 Id.	7	11
9 b	7 Id.	9	12
10 c	6 Id.	Areop. Bish. & Mart.	13
11 d	5 Id.	13	14
12 e	4 Id.	15	15
13 f	3 Id.	Transl. of K. Edward	16
14 g	Prid. Id.	3	17
15 A	Idus	5	18
16 b	17 Kl. Nov.	7	19
17 c	16 Kl.	Etheldred.	20
18 d	15 Kl.	S. LUKK (Evang.)	21
19 e	14 Kl.	11	22
20 f	13 Kl.	13	23
21 g	12 Kl.	15	24
22 A	11 Kl.	17	25
23 b	10 Kl.	19	26
24 c	9 Kl.	Ecclus. 2	27
25 d	8 Kl.	Crispin. M.	28
26 e	7 Kl.	6	29
27 f	6 Kl.	8	30
28 g	5 Kl.	Fast	1
29 A	4 Kl.	S. SIMON & S. JUDE.	2
30 b	3 Kl.	12	3
31 c	Prid. Kl.	14	4

NOVEMBER hath xxx. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Leff.	2 Leff.
1 d	Kalendæ ALL Saints.	1 Leff.	2 Leff.
2 e	4 No.	Ecclus 16	Luke 18
3 f	3 No.	18	19
4 g	Prid. No.	20	21
5 A	Nonæ	22	23
6 b	8 Id.	PAP. CON. Leonard	24
7 c	7 Id.	Confess.	25
8 d	6 Id.	27	28
9 e	5 Id.	29	30
10 f	4 Id.	31	John 1
11 g	3 Id.	33	2
12 A	Prid. Id.	35	3
13 b	Idus	37	4
14 c	18 Kl. Dec.	39	5
15 d	17 Kl.	Machutus	6
16 e	16 Kl.	Bish. of Lin.	7
17 f	15 Kl.	Hugh Bish. of Linc.	8
18 g	14 Kl.	47	9
19 A	13 Kl.	49	10
20 b	12 Kl.	Edmund	11
21 c	11 Kl.	K. & M.	12
22 d	10 Kl.	Cecilia. V.	13
23 e	9 Kl.	S. Clem. Bel & Dr.	14
24 f	8 Kl.	Bish. & M. Ifaiah	15
25 g	7 Kl.	Catherine	16
26 A	6 Kl.	V. & Mart.	17
27 b	5 Kl.	6	18
28 c	4 Kl.	8	19
29 d	3 Kl.	10	20
30 e	Prid. Kl.	Fast	21
		S. ANDR.	22
		Acts	23

Note, That (a) Ecclus 25. is to be read only to Ver. 13. And (b) Ecclus 30. only to Ver. 18. And (c) Ecclus 46. only to Ver. 20.

DECEMBER hath xxxj. Days.

		MORNING PRAYER.	EVENING PRAYER.
		1 Leff.	2 Leff.
1 f	Kalendæ	1 Leff.	2 Leff.
2 g	4 No.	1 Leff.	2 Leff.
3 A	3 No.	16	17
4 b	Prid. No.	18	19
5 c	Nonæ	20	21
6 d	8 Id.	22	23
7 e	7 Id.	24	25
8 f	6 Id.	26	27
9 g	5 Id.	28	29
10 A	4 Id.	30	31
11 b	3 Id.	Nicolas B. of Myra.	1
12 c	Prid. Id.	Concept. of the B. V. Mary.	2
13 d	Idus	31	3
14 e	19 Kl. Jan.	33	4
15 f	18 Kl.	35	5
16 g	17 Kl.	37	6
17 A	16 Kl.	39	7
18 b	15 Kl.	41	8
19 c	14 Kl.	43	9
20 d	13 Kl.	45	10
21 e	12 Kl.	47	11
22 f	11 Kl.	49	12
23 g	10 Kl.	51	13
24 A	9 Kl.	53	14
25 b	8 Kl.	55	15
26 c	7 Kl.	57	16
27 d	6 Kl.	59	17
28 e	5 Kl.	Fast	18
29 f	4 Kl.	S. THOMAS Ap. & M.	19
30 g	3 Kl.	Fast	20
31 A	Prid. Kl.	CHRISTM. S. STEPH. S. JOHN INNOCEN.	21
		Silvester B.	22

¶ To find EASTER for Ever.

Golden Number.	A	B	C	D	E	F	G
I	April 9	10	11	12	6	7	8
II	March 26	27	28	29	30	31	April 1
III	April 16	17	18	19	20	14	15
IV	April 9	3	4	5	6	7	8
V	March 26	27	28	29	23	24	25
VI	April 16	17	11	12	13	14	15
VII	April 2	3	4	5	6	March 31	April 1
VIII	April 23	24	25	19	20	21	22
IX	April 9	10	11	12	13	14	8
X	April 2	3	March 28	29	30	31	April 1
XI	April 16	17	18	19	20	21	22
XII	April 9	10	11	5	6	7	8
XIII	March 26	27	28	29	30	31	25
XIV	April 16	17	18	19	13	14	15
XV	April 2	3	4	5	6	7	8
XVI	March 26	27	28	22	23	24	25
XVII	April 16	10	11	12	13	14	15
XVIII	April 2	3	4	5	March 30	31	April 1
XIX	April 23	24	18	19	20	21	22

¶ **W**hen ye have found the Sunday Letter in the uppermost Line, guide your Eye downward from the same, till ye come right over against the Prime; and there is shewed both what Month, and what Day of the Month *Easter* falleth that Year. Be Note, that the Name of the Month is set at the left Hand, or else just with the Figure, and followeth not as in other Tables, by descent, but collateral.

¶ The Order for Morning and Evening Prayer, Daily to be Said and Used throughout the Year.

The Morning and Evening Prayer shall be used in the accustomed place of the Church, Chapel, or Chancel; except shall be otherwise determined by the Ordinary of the Place. And the Chancels shall remain as they have done in times past.

And here is to be noted, That such Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration, shall be retained and be in use, as were in this Church of England at the Authority of Parliament, in the second year of the Reign of King Edward the Sixth.

AN
ORDER FOR MORNING
PRAYER DAILY THROUGH
OUT THE YEARE.

At the beginning both of morning prayer, and likewise of evening prayer, the minister shall read with a loud voice some one of these sentences of the scriptures that follow. And then he shall say that which is written after the said sentences.



A* what time soever a sinner doth repent him of his sinne from the bottom of his heart, I will put all his wickednesse out of my remembrance, saith the Lord.

* I do know mine own wickednesse, and my sinne is alway against me.

* Turn thy face away from our sinnes, O Lord, and blot out all our offences.

* A sorrowfull spirit is a sacrifice to God: despise not, O Lord, humble and contrite hearts.

* Rent your hearts, and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is sorie for your afflictions.

* To thee, O Lord God, belongeth mercie and forgiveness, for we have gone away from thee, and have not hearkened to thy voice, whereby we might walk in thy laws which thou hast appointed for us.

* Correct us, O Lord, and yet in thy judgement, not in thy furie, lest we should be consumed and brought to nothing.

* Amend your lives, for the kingdome of God is at hand.

* I will go to my Father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthy to be called thy sonne.

* Enter not into judgement with thy servants, O Lord: for no flesh is righteous in thy sight.

* If we say that we have no sinne, we deceive our selves, and there is no truth in us.

Dearly beloved brethren, the scripture moveth us in sundrie places, to acknowledge and confesse our manifold sinnes and wickednesse, and that we should not dissemble nor cloak them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgive-

nesse of the same, by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God, yet ought we most chiefly so to do, when we assemble and meet together to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to heare his most holy word, and to ask those things which be requisite and necessary, as well for the bodie as the soule. Wherefore I pray and beseech you as many as be here present, to accompanie me with a pure heart and humble voice, unto the throne of the heavenly grace, saying after me.

A generall confession to be said of the whole congregation after the minister kneeling.

Almightie and most mercifull Father, we have erred and strayed from thy wayes like lost sheepe: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done: and there is no health in us; but thou, O Lord, have mercie upon us miserable offenders: Spare thou them, O God, which confesse their faults: Restore thou them that be penitent, according to thy promises declared unto mankinde in Christ Jesu our Lord: and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glorie of thy holy name. Amen.

The absolution or remission of sinnes to be pronounced by the minister alone.

Almightie God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes, he pardoneth and absolveth all them which truly repent, and unfeignedly beleieve his holy gospel. Wherefore we beseech him

B to

* Ezek. 18.
21, 22.

* Psal. 51. 3.

* Psal. 51. 9.

* Psal. 51. 17.

* Joel 2. 13.

* Dan. 9. 9, 10.

* Jer. 10. 24.

* Matth. 3. 2.

* Luke 15.
18, 19.

* Psal. 143. 2.

* 1. John 1. 8.

Morning Prayer.

to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

¶ *The people shall answer.*

Amen.

¶ *Then shall the minister begin the Lords prayer with a loud voice.*

Our Father which art in heaven, Hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And leade us not into temptation: but deliver us from evil. Amen.

¶ *Then likewise he shall say.*

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the Sonne, &c. As it was in the beginning, is now, &c.

Praise ye the Lord.

¶ *Then shall be said or sung this psalme following.*

O Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with psalmes.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

The sea is his, and he made it: and his hands prepared the drie land.

O come, let us worship and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if ye will heare his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Fourtie yeares long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Then shall follow certain psalmes in order, as they be appointed in a table made for that purpose, except there be proper psalmes appointed for that day. And at the end of every psalme throughout the yeare, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated,*

Glorie be to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Then shall be read two lessons distinctly with a loud voice that the people may heare. The first of the old testament, the second of the new, like as they be appointed in the kalender, except there be proper lessons assigned for that day: the minister that readeth the lessons, standing and turning him so, as he may best be heard of all such as be present. And before every lesson, the minister shall say thus, The first, second, third, or fourth chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the kalender. And in the end of every chapter he shall say, Here endeth such a chapter of such a book.*

¶ *And (to the end the people may the better heare) in such places where they do sing, there shall the lessons be sung in a plain tune, after the manner of distinct reading: and likewise the epistle and gospel.*

¶ *After the first lesson, shall follow Te Deum laudamus in English, daily throughout the whole yeare.*

WE praise thee, O God: we knowledge thee to be the Lord.

All the earth doth worship thee: the Father everlasting.

To thee all angels cry aloud: the heavens and all the powers therein.

To thee cherubin, and seraphin: continually do crie.

Holy, holy, holy: Lord God of sabaoth. Heaven and earth are full of the majestie: of thy glorie.

The glorious companie of the apostles: praise thee.

The goodly fellowship of the prophets: praise thee.

The noble armie of martyrs: praise thee.

The holy church throughout all the world: doth knowledge thee.

The Father: of an infinite majestie. Thine honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter. Thou art the King of glorie, O Christ.

Thou art the everlasting Sonne: of the Father.

Te Deum laudamus.

When

Venite, exultemus Domino. Psal. 95.

Morning Prayer.

When thou tookest upon thee to deliver man: thou diddest not abhorre the virgins wombe.

When thou hadst overcome the sharpnesse of death: thou diddest open the kingdome of heaven to all beleevers.

Thou sittest at the right hand of God: in the glorie of the Father.

We beleeve that thou shalt come: to be our judge.

We therefore pray thee help thy servants: whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy saints: in glory everlasting.

O Lord save thy people: and blesse thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee.

And we worship thy name: ever world without end.

Vouchsafe, O Lord: to keep us this day without sinne.

O Lord have mercie upon us: have mercie upon us.

O Lord let thy mercie lighten upon us: as our trust is in thee.

O Lord in thee have I trusted: let me never be confounded.

¶ Or this canticle, *Benedicite omnia opera Domini.*

Benedicite.

O All ye works of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye angels of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye heavens, blesse ye the Lord: praise him, and magnifie him for ever.

O ye waters that be above the firmament, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye powers of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye sunne and moon, blesse ye the Lord: praise him, and magnifie him for ever.

O ye starres of heaven, blesse ye the Lord: praise him, and magnifie him for ever.

O ye showres and dew, blesse ye the Lord: praise him, and magnifie him for ever.

O ye windes of God, blesse ye the Lord: praise him, and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise him, and magnifie him for ever.

O ye winter and summer, blesse ye the Lord: praise him, and magnifie him for ever.

O ye dewes and frosts, blesse ye the Lord: praise him, and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise him, and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise him, and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise him, and magnifie him for ever.

O ye light and darknesse, blesse ye the Lord: praise him, and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord: praise him, and magnifie him for ever.

O let the earth blesse the Lord: yea, let it praise him, and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord: praise him, and magnifie him for ever.

O ye wells, blesse ye the Lord: praise him, and magnifie him for ever.

O ye seas and flouds, blesse ye the Lord: praise him, and magnifie him for ever.

O ye whales, and all that move in the waters, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye fowls of the aire, blesse ye the Lord: praise him, and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord: praise him, and magnifie him for ever.

O ye children of men, blesse ye the Lord: praise him, and magnifie him for ever.

O let Israel blesse the Lord: praise him, and magnifie him for ever.

O ye priests of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord: praise him, and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord: praise him, and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord: praise him, and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and magnifie him for ever.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ And after the second lesson, shall be used and said *Benedictus Dominus Deus Israel in English, as followeth.*

Blessed be the Lord God of Israel: for he hath visited and redeemed his people.

And hath raised up a mightie salvation for us: in the house of his servant David.

As he spake by the mouth of his holy prophets: which have been since the world began.

That we should be saved from our enemies: and from the hands of all that hate us.

To perform the mercie promised to our forefathers: and to remember his holy covenant.

Benedictus.
Luke 1.68.

Morning Prayer.

To perform the oath which he sware to our forefather Abraham: that he would give us.

That we, being delivered out of the hands of our enemies: might serve him without fear.

In holinesse and righteousness before him: all the dayes of our life.

And thou childe shalt be called the prophet of the highest: for thou shalt go before the face of the Lord to prepare his wayes.

To give knowledge of salvation unto his people: for the remission of their sinnes.

Through the tender mercie of our God: whereby the day-spring from an high hath visited us.

To give light to them that sit in darknesse, and in the shadow of death: and to guide our feet into the way of peace.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or this C. psalme. Jubilate.

Jubilate Deo.

Be joyfull in the Lord, all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God: it is he that hath made us, and not we our selves: we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his name.

For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

¶ Then shall be said the creed by the minister and the people standing.

I beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Ponce Pilate, was crucified, dead, and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy catholike church, the communion of saints, the forgiveness of sinnes, the resurrection of the bodie, and the life everlasting. Amen.

¶ And after that, these prayers following, as well at evening prayer, as at morning prayer, all devoutly kneeling, the minister first pronouncing with a loud voice.

The Lord be with you.

Answer.

And with thy Spirit.

Minister.

Let us pray.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

¶ Then the minister, clerks, and people shall say the Lords prayer in English, with a loud voice Our Father which art in heaven, &c.

Then the minister standing up shall say.

O Lord shew thy mercie upon us.

Answer.

And grant us thy salvation.

Priest.

O Lord save the king.

Answer.

And mercifully heare us when we call upon thee.

Priest.

Endue thy ministers with righteousness.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord save thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for us, but onely thou, O God.

Priest.

O God make clean our hearts within us.

Answer.

And take not thy holy Spirit from us.

¶ Then shall follow three collects: The first of the day, which shall be the same that is appointed at the communion. The second, for peace. The third, for grace to live well. And the two last collects shall never alter, but daily be said at morning prayer, throughout all the yeare, as followeth.

¶ The second collect for peace.

O God which art the authour of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedom: defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

¶ The third collect for grace.

O Lord our heavenly Father, almightie and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mightie power, and grant that this day we fall into no sinne, neither run into any kinde of danger, but that all our doings may be ordered by thy governance, to do alwayes that is righteous in thy sight, through Jesus Christ our Lord. Amen.

AN



AN
ORDER FOR EVENING
PRAYER THROUGHOUT
THE YEARE.

¶ The priest shall say.



Our Father which art in heaven,
hallowed be thy name. Thy
kingdome come. Thy will be
done in earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And leade us
not into temptation: But deliver us from evil.
Amen.

Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to save us.

Answer.

O Lord make haste to help us.

Priest.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Praise ye the Lord.

*¶ Then the psalmes in order as they be appoint-
ed in the table for psalmes, except there be
proper psalmes appointed for that day. Then
a lesson of the old testament, as it is appointed
likewise in the kalender, except there be pro-
per lessons appointed for that day. After that
Magnificat in English, as followeth.*

*Magnificat
Luke 1. 46*

My soul doth magnifie the Lord: and my
spirit hath rejoyced in God my Saviour.

For he hath regarded: the lowliness of his
handmaiden.

For behold, from henceforth: all generati-
ons shall call me blessed.

For he that is mightie hath magnified me:
and holy is his name.

And his mercie is on them that fear him:
throughout all generations.

He hath shewed strength with his arm: he
hath scattered the proud in the imagination
of their hearts.

He hath put down the mightie from their
seat: and hath exalted the humble and meek.

He hath filled the hungry with good things:
and the rich he hath sent emptie away.

He remembering his mercie hath holpen his
servant Israel: as he promised to our forefa-
thers, Abraham and his seed for ever.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or else this psalme.

O Sing unto the Lord a new song: for he
hath done marvellous things.

With his own right hand, and with his ho-
ly arm: hath he gotten himself the victorie.

The Lord declared his salvation: his righ-
teousnesse hath he openly shewed in the sight
of the heathen.

He hath remembered his mercie and truth
toward the house of Israel: and all the ends of
the world have seen the salvation of our God.

Shew your selves joyfull unto the Lord, all
ye lands: sing, rejoyce, and give thanks.

Praise the Lord upon the harp: sing to
the harp with a psalme of thanksgiving.

With trumpets also and shawmes: O shew
your selves joyfull before the Lord the King.

Let the sea make a noise, and all that there-
in is: the round world, and they that dwell
therein.

Let the flouds clap their hands, and let the
hills be joyfull together before the Lord: for
he is come to judge the earth.

With righteousness shall he judge the
world: and the people with equitie.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*¶ Then a lesson of the new testament, and after
that Nunc dimittis in English, as followeth.*

L Lord now lettest thou thy servant depart
in peace: according to thy word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face
of all people.

To be a light to lighten the Gentiles: and
to be the glorie of thy people Israel.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Or else this psalme.

G Od be mercifull unto us, and blesse us:
and shew us the light of his countenance,
and be mercifull unto us.

That thy way may be known upon earth:
thy saving health among all nations.

Let the people praise thee, O God: yea, let
all the people praise thee.

O let the nations rejoyce and be glad: for
thou shalt judge the folk righteously, and go-
vern the nations upon earth.

B 3

Let

*Cantate
Dom.
Psal. 98.*

*Nunc di-
mittis.
Luke 2. 29.*

*Deus mi-
seratur.
Psal. 67.*

Evening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Then shall follow the creed with other prayers, as is before appointed at morning prayer after Benedicte, and with three collects. First of the day: Second for peace: Third, for aid against all perils, as hereafter followeth; which two last collects shall be daily said at evening prayer without alteration.

¶ The second collect at evening prayer.

O God from whom all holy desires, all good counsels, and all just works do proceed: give unto thy servants that peace which the world cannot give, that both our hearts may be set to obey thy commandments, and also that by thee, we being defended from the fear of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Saviour. Amen.

¶ The third collect for aid against all perils.

Lighten our darknesse we beseech thee, O Lord, and by thy great mercie defend us from all perils and dangers of this night, for the love of thy onely Sonne our Saviour Jesus Christ. Amen.

¶ In the feasts of Christmas, the Epiphanie, S. Matthias, Easter, the Ascension, Pentecost, S. John Baptist, S. James, S. Bartholomew, S. Matthew, S. Simon and Jude, S. Andrew, and Trinitie sunday, shall be sung or said immediately after Benedicte, this confession of our Christian faith.

Quicumque
vult.

Whoever will be saved: before all things it is necessarie that he hold the catholike faith.

Which faith, except every one do keep whole and undefiled: without doubt he shall perish everlastingly.

And the catholike faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons; nor dividing the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glorie equall, the majestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternalls: but one eternall.

As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge every person by himself to be God and Lord.

So are we forbidden by the Catholike religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers; one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

He therefore that will be saved: must thus think of the Trinitie.

Furthermore, it is necessarie to everlasting salvation: that he also beleeve rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeve and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother, born in the world.

Perfect God and perfect man: of a reasonable soul, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who

The Letanie.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unitie of person.

For as the reasonable soul and flesh is one man: so God and man is one Christ.

Who suffered for our salvation, descended into hell: rose again the third day from the dead.

He ascended into heaven, he sitteth on the right hand of the Father, God Almighty:

from whence he shall come to judge the quick and the dead.

At whose coming all men shall rise again with their bodies: and shall give account for their own works.

And they that have done good, shall go into life everlasting: and they that have done evil, into everlasting fire.

This is the catholike faith: which except a man beleve faithfully, he cannot be saved.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ Thus endeth the order of morning and evening prayer throughout the whole yeare.

Here followeth the Letanie, to be used upon sundayes, wednesdays, and fridays, and at other times, when it shall be commanded by the Ordinarie.



God the Father of heaven: have mercie upon us miserable sinners.

O God the Father of heaven have mercie upon us miserable sinners.

O God the Sonne redeemer of the world: have mercie upon us miserable sinners.

O God the Sonne redeemer, &c.

O God the holy Ghost, proceeding from the Father and the Sonne: have mercie upon us miserable sinners.

O God the holy Ghost, &c.

O holy, blessed, and glorious Trinitie, three persons and one God: have mercie upon us miserable sinners.

O holy, blessed, and glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Spare us good Lord.

From all evil and mischief, from sinne, from the crafts and assaults of the devil, from thy wrath and from everlasting damnation.

Good Lord deliver us.

From all blindness of heart, from pride, vain-glorie, and hypocrisie, from envie, hatred, and malice, and all uncharitableness.

Good Lord deliver us.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh and the devil.

Good Lord deliver us.

From lightning and tempest, from plague, pestilence, and famine, from battell, and murder, and from sudden death.

Good Lord deliver us.

From all sedition and privie conspiracie, from all false doctrine and heresie, from hard-

nesse of heart, and contempt of thy word and commandment.

Good Lord deliver us.

By the mysterie of thy holy incarnation, by thy holy nativite and circumcision, by thy baptism, fasting, and temptation.

Good Lord deliver us.

By thine agonie and bloudie sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

Good Lord deliver us.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of judgement.

Good Lord deliver us.

We sinners do beseech thee to heare us (O Lord God) and that it may please thee to rule and govern thy holy church universally in the right way.

We beseech thee to heare us good Lord.

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness and holiness of life, thy servant Charles, our most gracious king and governour.

We beseech thee to heare us good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever seek thy honour and glorie.

We beseech thee to heare us good Lord.

That it may please thee to be his defender and keeper, giving him the victorie over all his enemies.

We beseech thee to heare us good Lord.

That it may please thee to bless and preserve our gracious queen Mary, prince Charles, with the rest of the royall issue.

We beseech thee to heare us good Lord.

The Letanie.

That it may please thee to illuminate all bishops, pastours and ministers of the church, with true knowledge and understanding of thy word, and that both by their preaching and living, they may set it forth, and shew it accordingly.

We beseech thee to heare us good Lord.

That it may please thee to endue the lords of the counsell, and all the nobility, with grace, wisdom, and understanding.

We beseech thee to heare us good Lord.

That it may please thee to bleſſe and keep the magistrates, giving them grace to execute justice, and to maintain truth.

We beseech thee to heare us good Lord.

That it may please thee to bleſſe and keep all thy people.

We beseech thee to heare us good Lord.

That it may please thee to give to all nations, unitie, peace and concord.

We beseech thee to heare us good Lord.

That it may please thee to give us an heart to love and dread thee, and diligently to live after thy commandments.

We beseech thee to heare us good Lord.

That it may please thee to give to all thy people increase of grace, to heare meekly thy word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare us good Lord.

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

We beseech thee to heare us good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

We beseech thee to heare us good Lord.

That it may please thee to succour, help, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare us good Lord.

That it may please thee to preserve all that travell by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to heare us good Lord.

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

We beseech thee to heare us good Lord.

That it may please thee to have mercie upon all men.

We beseech thee to heare us good Lord.

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech thee to heare us good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare us good Lord.

That it may please thee to give us true repentance, to forgive us all our finnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy word.

We beseech thee to heare us good Lord.

Sonne of God: we beseech thee to heare us.

Sonne of God: we beseech thee to heare us.

O Lambe of God, that takest away the finnes of the world.

Grant us thy peace.

O Lambe of God, that takest away the finnes of the world.

Have mercie upon us.

O Christ heare us.

O christ heare us.

Lord have mercie upon us.

Lord have mercie upon us.

Christ have mercie upon us.

christ have mercie upon us.

Lord have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

But deliver us from evil. Amen.

The versicle.

O Lord deal not with us after our finnes.

Answer.

Neither reward us after our iniquities.

¶ Let us pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities, whensoever they oppress us: and graciously heate us, that those evils which the craft and subtiltie of the devil or man worketh against us be brought to nought, & by the providence of thy goodness they may be disperſed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy church, through Jesus Christ our Lord.

O Lord arise, help us, and deliver us for thy names sake.

O God, we have heard with our eares, and our fathers have declared unto us the noble works that thou diddest in their dayes, and in the old time before them.

O Lord arise, help us, and deliver us for thine honour.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

From our enemies defend us, O Christ.

Graciously

The Letanie.

Graciously look upon our afflictions.
 Pitifully behold the sorrows of our hearts.
Mercifully forgive the sinnes of thy people.
 Favourably with mercie heare our prayers.
O Sonne of David have mercie upon us.
 Both now and ever vouchsafe to heare us, O
 Christ.
Graciously heare us, O Christ, graciously
heare us, O Lord Christ.
The-verse.
 O Lord let thy mercie be shewed upon us.
Answer.
 As we do put our trust in thee.

¶ Let us pray.

WE humbly beseech thee, O Father,
 mercifully to look upon our infirmities,
 and for the glorie of thy names sake, turn
 from us all those evils that we most righteously
 have deserved: and grant that in all our
 troubles we may put our whole trust and confidence
 in thy mercie, and evermore serve thee
 in holinesse and purenesse of living, to thy honour
 and glorie, through our onely Mediatour
 and Advocate Jesus Christ our Lord. Amen.

¶ *A prayer for the kings majestie.*

O Lord our heavenly Father, high and
 mighty, King of kings, Lord of lords, the
 onely ruler of princes, which doest from thy
 throne behold all the dwellers upon earth,
 most heartily we beseech thee with thy favour
 to behold our most gracious soveraigne
 lord king *Charles*, and so replenish him with
 the grace of thy holy Spirit, that he may alway
 encline to thy will and walk in thy way, endue
 him plenteously with heavenly gifts, grant him
 in health and wealth long to live, strengthen him,
 that he may vanquish and overcome all his enemies,
 and finally after this life, he may attain everlasting
 joy and felicitie, through Jesus Christ our Lord.
 Amen.

¶ *A prayer for the queen, prince Charles,
 with the rest of the royall issue.*

Almightie God, the fountain of all good-
 nesse, we humbly beseech thee to blesse
 our most gracious queen *Mary*, prince *Charles*,
 with the rest of the royall issue: endue them
 with thy holy Spirit, enrich them with thy
 heavenly grace, prosper them with all happiness,
 and bring them to thine everlasting
 kingdome, through Jesus Christ our Lord.
 Amen.

Almightie and everlasting God, which
 onely workest great marvells, send down
 upon our bishops and curates, and all congregations
 committed to their charge, the health-
 full spirit of thy grace, and that they may tru-


ly please thee, poure upon them the continu-
 all dew of thy blessing: grant this (O Lord)
 for the honour of our Advocate and Media-
 tour Jesus Christ. Amen.

¶ *A prayer of Chrysostome.*

Almightie God, which hast given us grace
 at this time with one accord to make
 our common supplications unto thee, and
 doest promise that when two or three be
 gathered together in thy name thou wilt
 grant their requests: fulfill now, O Lord, the
 desires and petitions of thy servants, as may be
 most expedient for them, granting us in this
 world knowledge of thy truth, and in the
 world to come life everlasting. Amen.

The grace of our Lord Jesus Christ, and
 the love of God, and the fellowship of
 the holy Ghost, be with us all evermore. A-
 men. 2. Cor. 13.
13.

¶ *For rain, if the time require.*

 God heavenly Father,
 which by thy Sonne Je-
 sus Christ hast promised
 to all them that seek thy
 kingdome, and the right-
 teousnesse thereof, all
 things necessarie to their
 bodily sustenance: send us, we beseech thee,
 in this our necessitie, such moderate rain and
 showers, that we may receive the fruits of the
 earth to our comfort, and to thy honour,
 through Jesus Christ our Lord. Amen.

¶ *For fair weather.*

O Lord God, which for the sinne of man
 didst once drown all the world, except
 eight persons, and afterward of thy great mer-
 cie didst promise never to destroy it so againe:
 we humbly beseech thee, that although we for
 our iniquities have worthily deserved this
 plague of rain and waters, yet upon our true
 repentance thou wilt send us such weather,
 whereby we may receive the fruits of the
 earth in due season, and learn both by thy pun-
 ishment to amend our lives, and for thy clem-
 encie to give thee praise and glorie, through
 Jesus Christ our Lord. Amen.

¶ *In the time of dearth and famine.*

O God heavenly Father, whose gift it is
 that the rain doth fall, the earth is fruit-
 full, beasts increase, and fishes do multiply: be-
 hold, we beseech thee, the afflictions of thy
 people, and grant that the scarcitie and dearth
 (which we do now most justly suffer for our
 iniquitie) may through thy goodnesse be mer-
 cifully turned into cheapnesse and plentie, for
 the love of Jesus Christ our Lord; to whom
 with thee and the holy Ghost, be all hon-
 our, &c.

¶ In

¶ *In the time of warre.*

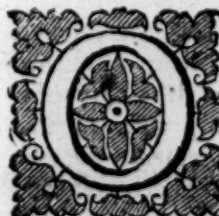
O Almighty God, King of all kings, and governour of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull unto them that truly repent: save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, asuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the onely giver of all victory, through the merits of thy onely Sonne Jesus Christ our Lord.

¶ *In the time of any common plague or sickness.*

O Almighty God, which in thy wrath in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercie, diddest save the rest: have pitie upon us miserable sinners, that now are visited with great sickness and mortalitie, that like as thou didst then command thine angel to cease from punishing, so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is ever to have mercie and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sinnes, yet let the pitifulnesse of thy great mercie loose us, for the honour of Jesus Christs sake, our onely Mediatour and Advocate. Amen.

¶ *A thanksgiving for rain.*



God our heavenly Father, who by thy gracious providence dost cause the former and the latter rain to descend upon the earth, that it may bring forth fruit for the use of man: we give thee humble thanks, that it hath pleased thee in our greatest necessitie, to send us at the last a joyfull rain upon thine inheritance, and to refresh it when it was drie, to the great comfort of us thy unworthie servants, and to the glorie of thy holy name, through thy mercies in Jesus Christ our Lord. Amen.

¶ *A thanksgiving for fair weather.*

O Lord God, who hast justly humbled us by thy late plague of immoderate rain and waters, and in thy mercie hast relieved and comforted our souls by this seasonable and blessed change of weather: we praise and glorifie thy holy name for this thy mercie, and will alwayes declare thy loving kindnesse

from generation to generation, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for plentie.*

O Most mercifull Father, which of thy gracious goodnesse hast heard the devout prayers of thy church, and turned our dearth and scarcitie into cheapnesse and plentie: we give thee humble thanks for this thy speciall bountie, beseeching thee to continue this thy loving kindnesse unto us, that our land may yeeld us her fruits of increase, to thy glorie and our comfort, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for peace and victorie.*

O Almighty God, which art a strong tower of defence unto thy servants, against the face of their enemies: we yeeld thee praise and thanksgiving for our deliverance from those great and apparent dangers, wherewith we were compassed: we acknowledge it thy goodnesse, that we were not delivered over as a prey unto them, beseeching thee still to continue such thy mercies toward us, that all the world may know that thou art our Saviour and mightie deliverer, through Jesus Christ our Lord. Amen.

¶ *A thanksgiving for deliverance from the plague.*

O Lord God, which hast wounded us for our sinnes, and consumed us for our transgressions by thy late heaveie and dreadfull visitation, and now in the midst of judgement remembring mercie, hast redeemed our souls from the jaws of death: we offer unto thy Fatherly goodnesse our selves, our souls and bodies, which thou hast delivered, to be a living sacrifice unto thee; alwayes praising and magnifying thy mercies in the midst of the congregation, through Jesus Christ our Lord. Amen.

¶ *Or this.*

WE humbly acknowledge before thee (O most mercifull Father) that all the punishments which are threatned in thy law, might justly have fallen upon us, by reason of our manifold transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercie, upon our weak and unworthie humiliation, to asuage the noisome pestilence, wherewith we lately have been sore afflicted, and to restore the voice of joy and health into our dwellings, we offer unto thy divine majestie the sacrifice of praise and thanksgiving, lauding and magnifying thy glorious name for such thy preservation and providence over us, through Jesus Christ our Lord. Amen.

The end of the Letanie.

T H E

The Collects, with the order how to finde the beginning and end of the epistles and gospels in the new Testament by the chapter and verse, as it is appointed in the book of common prayer.

¶ *The i. sunday in Advent.*
The collect.



Almightie God, give us grace that we may cast away the works of darknesse, and put upon us the armour of light, now in the time of this mortall life, (in the which thy Sonne Jesus Christ came to visit us in great humilitie) that in the last day when he shall come again in his glorious majestie, to judge both the quick and the dead, we may rise to life immortall through him, who liveth and reigneth with thee and the holy Ghost, now and ever. Amen.

The epistle.
Owe nothing to any man Rom. 13.
verse 8. unto the end.

The gospel.
And when they drew neare Matth. 21.
verse 1. unto verse 14.

¶ *The ii. sunday in Advent.*
The collect.

Blessed Lord, which hast caused all holy Scriptures to be written for our learning, grant that we may in such wise heare them, reade, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever hold fast the blessed hope of everlasting life which thou hast given us in our Saviour Jesus Christ. Amen.

The epistle.
For whatsoever things Rom. 15.
verse 4. unto verse 14.

The gospel.
Then there shall be signes in the Luke 21.
verse 25. unto verse 34.

¶ *The iii. sunday in Advent.*
The collect.

Lord we beseech thee give eare to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Jesus Christ. Amen.

The epistle.
Let a man so esteeme of us 1. Cor. 4.
verse 1. unto verse 6.

The gospel.
And when John heard in the Matth. 11.
verse 2. unto verse 11.

¶ *The iiij. sunday in Advent.*
The collect.

Lord raise up, we pray thee, thy power, and come among us, and with great might succour us, that whereas through our finnes and wickednesse we be sore let and hindered, thy bountifull grace and mercie (through the satisfaction of thy Sonne our Lord) may speedily deliver us: to whom with thee and the holy Ghost, be honour and glorie world without end. Amen.

The epistle.
Rejoyce in the Lord alway Phil. 4.
verse 4. unto verse 8.

The gospel.
Then this is the record of John John 1.
verse 19. unto verse 29.

¶ *On Christmas day.*
The collect.

Almightie God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be born of a pure virgin: grant that we, being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth, &c.

The epistle.
At sundrie times and in divers Heb. 1.
verse 1. unto verse 13.

The gospel.
In the beginning was the John 1.
verse 1. unto verse 15.

¶ *Saint Stevens day.*
The collect.

Grant us, O Lord, to learn to love our Genemies, by the example of thy martyr S. Steven, who prayed for his persecutours, to thee which livest and reignest, &c.

¶ *Then shall follow a collect of the nativitie, which shall be said continually untill New-years day.*

The epistle.
But he being full of the holy Acts 7.
verse 55. unto the end.

The gospel.
Wherefore behold, I send Matth. 23.
verse 34. unto the end.

¶ *Saint John Evangelists day.*
The collect.

Mercifull Lord, we beseech thee to cast thy bright beams of light upon thy church,

The Collects.

church, that it being lightened by the doctrine of thy blessed apostle and evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

The epistle.

That which was from the 1. John 1.
verse 1. unto the end.

The gospel.

He said to him, Follow me John 21.
verse 19. unto the end.

¶ Innocents day.

The collect.

Almightie God, whose praise this day the young innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord. Amen.

The epistle.

Then I looked, and lo, a Lambe Revel. 14.
verse 1. unto verse 6.

The gospel.

The angel of the Lord appeared Matth. 2.
verse 13. unto verse 19.

¶ The sunday after Christmas day.

The collect.

Almightie God, which hast given us thy onely begotten Sonne to take our nature upon him, and this day to be born of a pure virgin, grant, that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth, &c.

The epistle.

Then I say that the heir Galat. 4.
verse 1. unto verse 8.

The gospel.

The book of the generation Matth. 1.
verse 1. unto the end.

¶ The circumcision of Christ.

The collect.

Almightie God, which made thy blessed Sonne to be circumcised and obedient to the law for man, grant us the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The epistle.

Blessed is the man to whom Rom. 4.
verse 8. unto verse 15.

The gospel.

And it came to passe when the Luke 2.
verse 15. unto verse 22.

¶ If there be a sunday between the Epiphania and the circumcision, then shall be used the same collect, epistle, and gospel at the communion, which was used upon the day of circumcision.

¶ The Epiphanie.

The collect.

O God, which by the leading of a starre didst manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.

The epistle.

For this cause I Paul Ephes. 3.
verse 1. unto verse 13.

The gospel.

When Jesus then was born Matth. 2.
verse 1. unto verse 13.

¶ The i. sunday after the Epiphanie.

The collect.

Lord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord.

The epistle.

I beseech you therefore brethren Rom. 12.
verse 1. unto verse 6.

The gospel.

And when he was twelve yeare Luke 2.
verse 42. unto the end.

¶ The ii. sunday after the Epiphanie.

The collect.

Almightie and everlasting God, which dost govern all things in heaven and earth, mercifully heare the supplications of thy people, and grant us thy peace all the dayes of our life.

The epistle.

Seeing then that we have gifts Rom. 12.
verse 6. end in verse 16. at, Be not wise, &c.

The gospel.

And the third day was there a John 2.
verse 1. unto verse 12.

¶ The iii. sunday after the Epiphanie.

The collect.

Almightie and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth thy right hand to help and defend us, through Christ our Lord.

The epistle.

Be not wise in your selves Rom. 12.
verse 16. unto the end.

The gospel.

Now when he was come down Matth. 8.
verse 1. unto verse 14.

¶ The

The Collects.

¶ The iiii. sunday after the Epiphanie. The collect.

God which knowest us to be set in the mids of so many and great dangers, that for mans frailnesse we cannot alway stand uprightly: grant to us the health of bodie and soul, that all those things which we suffer for sinne, by thy help we may well passe and overcome, through Christ our Lord.

The epistle.

Let every soul be subject
verse 1. unto verse 8. Rom. 13.

The gospel.

And when he was entred into
verse 23. unto the end. Matth. 8.

¶ The v. sunday after the Epiphanie.

The collect.

Lord, we beseech thee to keep thy church and household continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mightie power, through Jesus Christ our Lord.

The epistle.

Now therefore as the elect
verse 12. unto verse 18. Colof. 3.

The gospel.

The kingdome of heaven is
verse 24. unto verse 31. Matth. 13.

¶ The sixth sunday (if there be so many) shall have the same collect, epistle, and gospel, that was upon the fifth sunday.

¶ Septuagesima sunday.

The collect.

O Lord we beseech thee favourably to heare the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodness, for the glorie of thy name, through Jesus Christ our Saviour, who liveth and reigneth, &c.

The epistle.

Know ye not that they which
verse 24. unto the end. 1. Cor. 9.

The gospel.

For the kingdome of heaven
verse 1. unto verse 17. Matth. 20.

¶ Sexagesima sunday.

The collect.

Lord God, which seest that we put not our trust in any thing that we do, mercifully grant that by thy power we may be defended against all adversitie, through Jesus Christ our Lord.

The epistle.

For ye suffer fools gladly
verse 19. unto verse 32. 2. Cor. 11.

The gospel.

Now when much people were
verse 4. unto verse 16. Luke 8.

¶ Quinquagesima sunday. The collect.

O Lord, which doest teach us that all our doings without charitie are nothing worth, send thy holy Ghost, and poure into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liveth, is counted dead before thee: grant this for thy onely Sonne Jesus Christs sake.

The epistle.

Though I speak with the
verse 1. unto the end. 1. Cor. 13.

The gospel.

Then Jesus took unto him
verse 31. unto the end. Luke 18.

¶ The first day of Lent.

The collect.

Almightie and everlasting God, which hatest nothing that thou hast made, and doest forgive the sinnes of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our sinnes, and knowing our wretchednesse, may obtain of thee the God of all mercie, perfect remission and forgiveness, through Jesus Christ.

The epistle.

Turn you unto me with all
verse 12. unto verse 18. Joel 2.

The gospel.

Moreover when ye fast, look
verse 16. unto verse 22. Matth. 6.

¶ The i. sunday in Lent.

The collect.

O Lord, which for our sakes diddest fast fourtie daies and fourtie nights: give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteounesse and true holinesse, to thy honour and glorie, which livest and reignest, &c.

The epistle.

So we therefore as workers
verse 1. unto verse 11. 2. Cor. 6.

The gospel.

Then was Jesus led of the
verse 1. unto verse 12. Matth. 4.

¶ The ii. sunday in Lent.

The collect.

Almightie God, which doest see that we have no power of our selves to help our selves, keep thou us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the bodie, and from all evil thoughts, which may assault and hurt the soul, through Jesus Christ, &c.

The

The Collects.

The epistle.

And furthermore, we beseech
verse 1. unto verse 9. 1. Thes. 4.

The gospel.

And Jesus went thence
verse 21. unto verse 29. Matth. 15.

¶ The iii. sunday in Lent.

The collect.

WE beseech thee Almighty God, look
upon the heartie desires of thy humble
servants, and stretch forth the right hand of
thy majestie, to be our defence against all our
enemies, through Jesus Christ our Lord.

The epistle.

Be ye therefore followers of
verse 1. unto verse 15. Ephes. 5.

The gospel.

Then he cast out a devil
verse 14. unto verse 29. Luke 11.

¶ The iiiii. sunday in Lent.

The collect.

GRANT we beseech thee Almighty God, that
we which for our evil deeds are worthily
punished, by the comfort of thy grace may
mercifully be relieved, through our Lord Je-
sus Christ.

The epistle.

Tell me, ye that will be under
verse 21. unto the end. Galat. 4.

The gospel.

Jesus went his way over the
verse 1. unto verse 15. John 6.

¶ The v. sunday in Lent.

The collect.

WE beseech thee Almighty God, mer-
cifully to look upon thy people, that
by thy great goodnesse they may be governed
and preserved evermore both in body and
soul, through Jesus Christ our Lord.

The epistle.

But Christ being come an high
verse 11. unto verse 16. Heb. 9.

The gospel.

Which of you can rebuke me of
verse 46. unto the end. John 8.

¶ The sunday next before Easter.

The collect.

Almighty and everlasting God, which of
thy tender love towards man, hast sent
our Saviour Jesus Christ, to take upon him
our flesh, and to suffer death upon the crosse,
that all mankind should follow the example
of his great humilitie: mercifully grant that
we both follow the example of his patience,
and be made partakers of his resurrection,
through the same Jesus Christ our Lord.

The epistle.

Let the same minde be in you
verse 5. unto verse 12. Phil. 2.

The gospel.

And it came to passe, when
verse 1. unto chap. 27. verse 57. Matth. 26.

¶ Munday next before Easter.

The epistle.

Who is this that cometh
verse 1. unto the end. Isaia. 63.

The gospel.

And two dayes after followed
verse 1. unto the end. Mark 14.

¶ Tuesday before Easter.

The epistle.

The Lord God hath opened
verse 5. unto the end. Isaia. 50.

The gospel.

And anon in the dawning
verse 1. unto the end. Mark 15.

¶ Wednesday before Easter.

The epistle.

For where a testament is
verse 16. unto the end. Heb. 9.

The gospel.

Now the feast of unleavened bread
verse 1. unto the end. Luke 22.

¶ Thursday next before Easter.

The epistle.

Now in this that I declare
verse 17. unto the end. 1. Cor. 11.

The gospel.

Then the whole multitude
verse 1. unto the end. Luke 23.

¶ On good Friday.

The collect.

Almighty God, we beseech thee gracious-
ly to behold this thy family, for the which
our Lord Jesus Christ was contented to be
betrayed, and given up into the hands of wick-
ed men, and to suffer death upon the crosse,
who liveth and reigneth, &c.

Almighty and everlasting God, by whose
Spirit the whole bodie of the church is
governed and sanctified, receive our supplica-
tions and prayers which we offer before thee,
for all estates of men in thy holy congregati-
on, that every member of the same in his vo-
cation and ministerie, may truly and godly
serve thee, through our Lord Jesus, &c.

Mercifull God, who hast made all men,
and hatest nothing that thou hast made,
nor wouldest the death of a sinner, but rather
that he should be converted and live, have
mercy upon all Jews, Turks, infidels, and he-
retiques, and take from them all ignorance,
hardnesse of heart, and contempt of thy
word, and so fetch them home (blessed Lord)
to thy flock, that they may be saved among
the

The Collects.

the remnant of the true Israelites, and be made one fold under one shepherd, Jesus Christ our Lord, who liveth and reigneth, &c.

The epistle.

For the law having the Heb. 10.
verse 1. unto verse 26.

The gospel.

When Jesus had spoken these John 18.
verse 1. unto the end of chap. 19.

¶ *Easter even.*

The epistle.

For it is better (if the will of 1. Pet. 3.
verse 17. unto the end.

The gospel.

And when the even was come Math. 27.
verse 57. unto the end.

¶ *Easter day.*

¶ *At morning prayer, in stead of the psalme,*
O come let us, &c. these anthemes shall be
sung or said.

Christ rising again from the dead, now dieth not; death from henceforth hath no power upon him: for in that he died, he died but once to put away sinne; but in that he liveth, he liveth unto God. And so likewise count your selves dead unto sinne, but living unto God, in Christ Jesus our Lord.

Christ is risen again, the first fruits of them that sleep: for seeing that by man came death, by man also cometh the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall be restored to life.

The Collect.

Almightie God, which through thy onely begotten Sonne Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou dost put in our mindes good desires; so by thy continuall help, we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

The epistle.

If ye then be risen with Christ Colof. 3.
verse 1. unto verse 8.

The gospel.

Now the first day of the John 20.
verse 1. unto verse 11.

¶ *Munday in Easter week.*

The Collect.

Almightie God, &c. As upon Easter day.

The epistle.

Then Peter opened his Acts 10.
verse 34. unto verse 44.

The gospel.

And behold, two of them went Luke 24.
verse 13. unto verse 36.

¶ *Tuesday in Easter week.*

The Collect.

Almightie Father, which hast given thine onely Sonne to die for our sinnes, and to rise again for our justification: grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord. Amen.

The epistle.

Ye men and brethren, children of Acts 13.
verse 26. unto verse 42.

The gospel.

Jesus himself stood in the Luke 24.
verse 36. unto verse 49.

¶ *The i. sunday after Easter.*

The Collect.

Almightie God, &c. As upon Easter day.

The epistle.

For all that is born of God 1. John. 5.
verse 4. unto verse 13.

The gospel.

The same day then at night John 20.
verse 19. unto verse 24.

¶ *The ii. sunday after Easter.*

The Collect.

Almightie God, which hast given thine onely Sonne to be unto us both a sacrifice for sinne, and also an example of godly life, give us the grace that we may alwayes most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life.

The epistle.

For this is thank-worthy 1. Pet. 2.
verse 19. unto the end.

The gospel.

I am the good shepherd John 10.
verse 11. unto verse 17.

The iii. sunday after Easter.

The Collect.

Almightie God, which shewest to all men that be in errour, the light of thy truth, to the intent that they may return into the way of righteousnesse, grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrarie to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The epistle.

Dearly beloved, I beseech you 1. Pet. 2.
verse 11. unto verse 18.

The gospel.

A little while and ye shall not John 16.
verse 16. unto verse 23.

¶ *The*

The Collects.

¶ *The iiii. sunday after Easter.*

The collect.

Almightie God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundrie and manifold changes of the world, our hearts may surely there be fixed, where as true joyes are to be found, through Christ our Lord. Amen.

The epistle.

Every good giving, and every
verse 17. unto verse 22. James 1.

The gospel.

But now I go my way
verse 5. unto verse 16. John 16.

¶ *The v. sunday after Easter.*

The collect.

Lord, from whom all good things do come, grant us thy humble servants, that by thy holy inspiration we may think those things that be good, and by thy mercifull guiding may perform the same, through our Lord Jesus Christ. Amen.

The epistle.

And be ye doers of the word
verse 22. unto the end. James 1.

The gospel.

Verily verily I say unto you
verse 23. unto the end. John 16.

¶ *Ascension day.*

The collect.

Grant we beseech thee Almighty God, that like as we do beleve thy onely begotten Sonne our Lord to have ascended into the heavens, so we may also in heart and minde thither ascend, and with him continually dwell.

The epistle.

I have made the former
verse 1. unto verse 12. Acts 1.

The gospel.

Finally he appeared unto
verse 14. unto the end. Mark 16.

¶ *The sunday after ascension day.*

The collect.

O God the king of glorie, which hast exalted thine onely Sonne Jesus Christ with great triumph into thy kingdome of heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth, &c.

The epistle.

Now the end of all things is at
verse 7. unto verse 12. 1. Pet. 4.

The gospel.

But when the Comforter shall John 15.

verse 26. end chap. 16. in verse 4. at, And these, &c.

¶ *Whitsunday.*

The collect.

God, which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit, grant us by the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesu our Saviour, who liveth and reigneth with thee in the unitie of the same Spirit, one God world without end. Amen.

The epistle.

And when the day of Pentecost
verse 1. unto verse 12. Acts 2.

The gospel.

If ye love me, keep my
verse 15. unto the end. John 14.

¶ *Munday in Whitsun week.*

The collect.

God which as, &c. As upon Whitsunday.

The epistle.

Then Peter opened his mouth
verse 34. unto the end. Acts 10.

The gospel.

For God so loved the world
verse 16. unto verse 22. John 3.

¶ *Tuesday in Whitsun week.*

The collect.

God which as, &c. As upon Whitsunday.

The epistle.

Now when the apostles which
verse 14. unto verse 18. Acts 8.

The gospel.

Verily verily I say unto you
verse 1. unto verse 11. John 10.

¶ *Trinity sunday.*

The collect.

Almightie and everlasting God, which hast given unto us thy servants grace by the confession of a true faith, to acknowledge the glorie of the eternall Trinitie, and in the power of the divine Majestie to worship the Unitie: we beseech thee that through the stedfastnesse of this faith, we may evermore be defended from all adversitie, which liveth and reigneth, &c.

The epistle.

After this I looked, and behold
verse 1. unto the end. Revel. 4.

The gospel.

There was now a man of the
verse 1. unto verse 16. John 3.

¶ *The first sunday after Trinitie.*

The collect.

God the strength of all them that trust in thee, mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant

The Collects.

grant us the help of thy grace, that in keeping of thy commandments, we may please thee both in will and deed, through Jesus Christ our Lord.

The epistle.

Beloved, let us love one
verse 7. unto the end. 1. John 4.

The gospel.

There was a certain rich man
verse 19. unto the end. Luke 16.

¶ *The ii. sunday after Trinitie.*

The collect.

Lord make us to have a perpetuall fear and love of thy holy name, for thou never failest to help and govern them, whom thou doest bring up in thy stedfast love: grant this, &c.

The epistle.

Marvell not, my brethren, though
verse 13. unto the end. 1. John 3.

The gospel.

A certain man made a great
verse 16. unto verse 25. Luke 14.

¶ *The iii. sunday after Trinitie.*

The collect.

Lord we beseech thee mercifully to heare us, and unto whom thou hast given an heartie desire to pray, grant that by thy mightie aid we may be defended, through Jesus Christ our Lord.

The epistle.

And submit your selves every
verse 5. unto verse 12. 1. Pet. 5.

The gospel.

Then resorted unto him all the
verse 1. unto verse 11. Luke 15.

¶ *The iiij. sunday after Trinitie.*

The collect.

God the protectour of all that trust in thee, without whom nothing is strong, nothing is holy, increase and multiply upon us thy mercie, that thou being our ruler and guide, we may so passe through things temporall, that we finally lose not the things eternal: grant this heavenly Father, for Jesus Christs sake our Lord.

The epistle.

For I count that the afflictions
verse 18. unto verse 24. Rom. 8.

The gospel.

Be ye therefore mercitull, as
verse 36. unto verse 43. Luke 6.

¶ *The v. sunday after Trinitie.*

The collect.

Grant Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy congregation may joyfully serve thee in all godly quietnesse, through Jesus Christ our Lord.

The epistle.

Finally, be ye all of one minde
verse 8. end in verse 15. at, And be readie. 1. Pet. 3.

The gospel.

Then it came to passe as the
verse 1. unto verse 12. Luke 5.

¶ *The vi. sunday after Trinitie.*

The collect.

God which hast prepared to them that love thee, such good things as passe all mans understanding: poure into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ, &c.

The epistle.

Know ye not, that all we which
verse 3. unto verse 12. Rom. 6.

The gospel.

For I say unto you, Except your
verse 20. unto verse 27. Matth. 5.

¶ *The vii. sunday after Trinitie.*

The collect.

Lord of all power and might, which art the authour and giver of all good things, graffe in our hearts the love of thy name, increase in us true religion, nourish us with all goodnesse, and of thy great mercie keep us in the same, through Jesus Christ our Lord.

The epistle.

I speak after the manner of man
verse 19. unto the end. Rom. 6.

The gospel.

In those dayes when there was
verse 1. unto verse 10. Mark 8.

¶ *The viii. sunday after Trinitie.*

The collect.

God whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which be profitable for us, through Jesus Christ our Lord.

The epistle.

Therefore brethren, we are debtors
verse 12. unto verse 18. Rom. 8.

The gospel.

Beware of false prophets
verse 15. unto verse 22. Matth. 7.

¶ *The ix. sunday after Trinitie.*

The collect.

Grant us Lord, we beseech thee, the spirit to think and do alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The epistle.

Moreover brethren, I would
verse 1. unto verse 14. 1. Cor. 10.

C

The

The Collects.

The gospel.
And he said also unto his
verse 1. unto verse 10. Luke 16.

¶ *The x. sunday after Trinitie.*
The collect.

Let thy mercifull cares, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them to ask such things as shall please thee, through Jesus Christ our Lord.

The epistle.
Now concerning spirituall gifts. 1. Cor. 12.
verse 1. unto verse 12.

The gospel.
And when he was come neare Luke 19.
verse 41. end in verse 47. at, And the high priests.

¶ *The xi. sunday after Trinitie.*
The collect.

God which declarest thy Almighty power, most chiefly in shewing mercie and pitie, give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

The epistle.
Moreover brethren, I declare 1. Cor. 15.
verse 1. unto verse 12.

The gospel.
He spake also this parable unto Luke 18.
verse 9. unto verse 15.

¶ *The xii. sunday after Trinitie.*
The collect.

Almightie and everlasting God, which art alwayes more readie to heare then we to pray, and art wont to give more then either we desire or deserve: poure down upon us the abundance of thy mercie, forgiving us those things whereof our conscience is afraid, and giving unto us that that our prayer dare not presume to ask, through Jesus Christ our Lord.

The epistle.
And such trust have we through 2. Cor. 3.
verse 4. unto verse 10.

The gospel.
And he departed again Mark 7.
verse 31. unto the end.

¶ *The xiii. sunday after Trinitie.*
The collect.

Almightie and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: grant we beseech thee, that we may so runne to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord.

The epistle.
Now to Abraham and his seed Gal 3.
verse 16. unto verse 23.

The gospel.
Blessed are the eyes which see Luke 10.
verse 23 unto verse 38.

¶ *The xiiii. sunday after Trinitie.*
The collect.

Almightie and everlasting God, give unto us the increase of faith, hope, and charitie: and that we may obtain that which thou doest promise, make us to love that which thou doest command, through Jesus Christ our Lord.

The epistle.
Then I say, Walk in the Spirit Gal. 5.
verse 16. unto verse 25.

The gospel.
And so it was when he went Luke 17.
verse 11. unto verse 20.

¶ *The xv. sunday after Trinitie.*
The collect.

Keepe we beseech thee, O Lord, thy church, with thy perpetuall mercie: and because the frailtie of man without thee cannot but fall, keep us ever by thy help, and leade us to all things profitable to our salvation, through Jesus Christ our Lord.

The epistle.
Ye see how large a letter Gal. 6.
verse 11. unto the end.

The gospel.
No man can serve two masters Matth. 6.
verse 24. unto the end.

¶ *The xvi. sunday after Trinitie.*
The collect.

Lord we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodnesse, through Jesus Christ our Lord.

The epistle.
Wherefore I desire that ye Eph. 3.
verse 13. unto the end.

The gospel.
And it came to passe the day after Luke 7.
verse 11. unto verse 18.

¶ *The xvii. sunday after Trinitie.*
The collect.

Lord we pray thee, that thy grace may alwaies prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

The epistle.
I therefore being prisoner Eph. 4.
verse 1. unto verse 7.

The gospel.
And it came to passe that when Luke 14.
verse 1. unto verse 12.

The

The Collects.

¶ *The xxviii. sunday after Trinitie.*

The collect.

Lord we beseech thee grant thy people grace to avoid the infections of the devil, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The epistle.

I thank my God alwayes
verse 4. unto verse 9.

1. Cor. 1.

The gospel.

But when the Pharisees had
verse 34. unto the end.

Matth. 22.

¶ *The xix. sunday after Trinitie.*

The collect.

O God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercie may in all things direct and rule our hearts, through Jesus Christ our Lord.

The epistle.

This I say therefore, and testifie
verse 17. unto the end.

Ephes. 4.

The gospel.

Then he entred into a ship
verse 1. unto verse 9.

Matth. 9.

¶ *The xx. sunday after Trinitie.*

The collect.

Almightie and mercifull God, of thy bountifull goodnesse keep us from all things that may hurt us, that we being readie both in bodie and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

The epistle.

Take heed therefore, thar ye
verse 15. unto verse 22.

Eph. 5.

The gospel.

The kingdome of heaven is
verse 2. unto verse 15.

Matth. 22.

¶ *The xxi. sunday after Trinitie.*

The collect.

Grant we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet minde, through Jesus Christ our Lord.

The epistle.

Finally my brethren, be strong
verse 10. unto verse 21.

Eph. 6.

The gospel.

And there was a certain ruler
verse 46. unto the end.

John 4.

¶ *The xxii. sunday after Trinitie.*

The collect.

Lord we beseech thee to keep thy household the church in continuall godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glorie of thy name, through Jesus Christ our Lord.

The epistle.

I thank my God, having
verse 3. unto verse 12.

Phil. 1.

The gospel.

Then came Peter to him
verse 21. unto the end.

Matth. 18.

¶ *The xxiii. sunday after Trinitie.*

The collect.

God our refuge and strength, which art the authour of all godlinesse, be readie to heare the devout prayers of thy church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

The epistle.

Brethren, be followers of me
verse 17. unto the end.

Phil. 3.

The gospel.

Then went the Pharisees and
verse 15. unto verse 23.

Matth. 22.

¶ *The xxiiii. sunday after Trinitie.*

The collect.

Lord we beseech thee, assoil thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bonds of all those finnes, which by our frailty we have committed. Grant this, &c.

The epistle.

We give thanks to God
verse 3. unto verse 13.

Colos. 1.

The gospel.

While he thus spake
verse 18. unto verse 27.

Matth. 9.

¶ *The xxv. sunday after Trinitie.*

The collect.

Stirre up we beseech thee, O Lord, the Swills of thy faithfull people, that they plentifully bringing forth the fruit of good works, may of thee be plentifully rewarded, through Jesus Christ our Lord.

The epistle.

Behold, the dayes come
verse 5. unto verse 9.

Jer. 23.

The gospel.

Then Jesus lift up his eyes
verse 5. unto verse 15.

John 6.

¶ *If there be any moe sundayes before Advent sunday, to supply the same, shall be taken the collect, epistle and gospel of some of those sundayes which were omitted between the Epiphanie and Septuagesima.*

¶ *S. Andrews day.*

The collect.

Almightie God, which didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to follow

The Collects.

follow thy holy commandments, through the same Jesus Christ our Lord.

The epistle.

For if thou shalt confesse Rom. 10.
verse 9. unto the end.

The gospel.

And. Jesus walking by the Matth. 4.
verse 18. unto verse 23.

¶ *S. Thomas the apostle.*

The collect.

Almightie and everliving God, which for the more confirmation of the faith, didst suffer thy holy apostle Thomas to be doubtfull in thy sonnes resurrection: grant us so perfectly, and without all doubt to beleve in thy Sonne Jesus Christ, that our faith in thy sight never be reprov'd. Heare us, O Lord, through the same Jesus Christ, to whom with, &c.

The epistle.

Now therefore ye are no Ephes. 1.
verse 19. unto the end.

The gospel.

But Thomas one of the John 20.
verse 24. unto the end.

¶ *Conversion of S. Paul.*

The collect.

God which hast taught all the world, through the preaching of thy blessed apostle S. Paul: grant, we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The epistle.

And Saul yet breathing out Acts 9.
verse 1. unto verse 23.

The gospel.

Then answered Peter, and Matth. 19.
verse 27. unto the end.

¶ *The purification of S. Mary the virgin.*

The collect.

Almightie and everlasting God, we humbly beseech thy majestie, that as thy onely begotten Sonne was this day presented in the temple in the substance of our flesh: so grant that we may be presented unto thee with pure and cleare mindes, by Jesus Christ our Lord.

The epistle.

The same that is appointed for the Sunday before.

The gospel.

And when the dayes of her Luke 2.
verse 22. end in verse 27. at, And when the.

¶ *S. Matthias day.*

The collect.

Almighty God, which in the place of the traitour Judas, didst choose thy faithfull servant Matthias to be of the number of the

twelve apostles: grant that thy church, being alway preserved from false apostles, may be ordered and guided by faithfull and true pastors, through Jesus Christ our Lord.

The epistle.

And in those dayes Peter Acts 1.
verse 15. unto the end.

The gospel.

At that time Jesus answered Matth. 11.
verse 25. unto the end.

¶ *Annunciation of the virgin Mary.*

The collect.

WE beseech thee, Lord, poure thy grace into our hearts, that as we have known Christ thy Sonnes incarnation by the message of an angel: so by his crosse and passion, we may be brought unto the glorie of his resurrection, through the same Christ our Lord. Amen.

The epistle.

And the Lord spake again unto Isa. 7.
verse 10. unto verse 16.

The gospel.

And in the sixth moneth Luke 1.
verse 26. unto verse 39.

¶ *S. Marks day.*

The collect.

Almighty God, which hast instructed thy holy church with the heavenly doctrine of thy evangelist S. Mark: give us grace that we be not like children, carried away with every blast of vain doctrine, but firmly to be established in the truth of thy holy gospel, through Jesus Christ our Lord. Amen.

The epistle.

But unto every one of us is Ephes. 4.
verse 7. unto verse 17.

The gospel.

I am the true vine, and my John 15.
verse 1. unto verse 12.

¶ *S. Philip and James day.*

The collect.

Almightie God, whom truely to know is everlasting life: grant us perfectly to know thy Sonne Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the apostles, through Jesus Christ our Lord.

The epistle.

James a servant of God James 1.
verse 1. unto verse 13.

The gospel.

And he said to his disciples John 14.
verse 1. unto verse 15.

¶ *S. Barnabe apostle.*

The collect.

Lord Almighty, which hast endued thy holy apostle Barnabas, with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to use them.

The Collects.

them alway to thy honour and glory, through
Jesus Christ.

The epistle.

Then tidings of those things Acts 11.
verse 22. unto the end.

The gospel.

This is my commandment John 15.
verse 12. unto verse 17.

¶ *S. John Baptist.*

The collect.

Almightie God, by whose providence thy
servant John Baptist was wonderfully
born, and sent to prepare the way of thy
Sonne our Saviour, by preaching of penance:
make us so to follow his doctrine and holy
life, that we may truly repent according to
his preaching, and after his example constant-
ly speak the truth, boldly rebuke vice, and pa-
tiently suffer for the truths sake, through Je-
sus Christ our Lord.

The epistle.

Comfort ye, comfort ye my Isa. 40.
verse 1. unto verse 12.

The gospel.

Now Elisabeths time was Luke 1.
verse 57. unto the end.

¶ *S. Peters day.*

The collect.

Almightie God, which by thy Sonne Je-
sus Christ hast given to thy apostle Saint
Peter many excellent gifts, and commandedst
him earnestly to feed thy flock: make, we be-
seech thee, all bishops and pastours diligently
to preach thy holy word, and the people obe-
diently to follow the same, that they may re-
ceive the crown of everlasting glory, through
Jesus Christ our Lord.

The epistle.

Now about that time Herod Acts 12.
verse 1. unto verse 12.

The gospel.

Now when Jesus came Math. 16.
verse 13. unto verse 20.

¶ *S. James the apostle.*

The collect.

Grant, O mercifull God, that as thine ho-
gly apostle Saint James, leaving his fa-
ther, and all that he had, without delay was
obedient unto the calling of thy Sonne Jesus
Christ, and followed him: so we forsaking all
worldly and carnall affections, may be ever-
more readie to follow thy commandments,
through Jesus Christ our Lord.

The epistle.

In those dayes also came Acts 11.
verse 17. end chapter 12. in verse 3. at, Then
were the dayes.

The gospel.

Then came to him the Matth. 20.
verse 20. unto verse 29.

¶ *S. Bartholomew the apostle.*

The collect.

O Almighty and everlasting God, which
hast given grace to thine apostle Bar-
tholomew, truly to beleve and to preach
thy word; grant we beseech thee, unto thy
church, both to love that he beleaved, and to
preach that he taught, through Christ our
Lord.

The epistle.

Thus by the hands of the Acts 5.
verse 12. unto verse 17.

The gospel.

And there arose also a strife Luke 22.
verse 24. unto verse 31.

¶ *S. Matthew the apostle.*

The collect.

Almightie God, which by thy blessed
Sonne diddest call Matthew from the
receipt of custome to be an apostle and evan-
gelist, grant us grace to forsake all covetous
desires, and inordinate love of riches, and to
follow thy said Sonne Jesus Christ, who liveth
and reigneth, &c.

The epistle.

Therefore seeing that we 2. Cor. 4.
verse 1. unto verse 7.

The gospel.

And as Jesus passed forth Matth. 9.
verse 9. unto verse 14.

¶ *S. Michael and all angels.*

The collect.

Everlasting God, which hast ordained and
constituted the services of all angels and
men in a wonderfull order, mercifully grant,
that they which alway do thee service in hea-
ven, may by thy appointment, succour and de-
fend us in earth, through Jesus Christ our
Lord.

The epistle.

And there was a battell in Revel. 12.
verse 7. unto verse 13.

The gospel.

The same time the disciples Math. 18.
verse 1. unto verse 11.

¶ *S. Luke the evangelist.*

The collect.

Almightie God, which calledst Luke the
physician, whose praise is in the gospel,
to be a physician of the soul, it may please
thee by the wholesome medicines of his do-
ctrine, to heal all the diseases of our souls,
through thy Sonne Jesus Christ our Lord.

The epistle.

But watch thou in all things 2. Tim. 4.
verse 5. unto verse 16.

The gospel.

After these things the Lord Luke 10.
verse 1. end in verse 7. at, Go not from
house.

The Communion.

¶ *S. Simon and Jude apostles.*

The collect.

Almightie God, which hast builded thy congregation upon the foundation of the apostles and prophets, Jesus Christ himself being the head corner stone: grant us so to be joyned together in unitie of spirit by their doctrine, that we may be made an holy temple, acceptable unto thee, through Jesus Christ our Lord.

The epistle.

Jude, a servant of Jesus Christ
verse 1. unto verse 9.

Jude.

The gospel.

These things command
verse 17. unto the end.

John 15.

The end of the collects.

¶ *All Saints day.*

The collect.

Almightie God, which hast knit together thy elect in one communion and fellowship in the mysticall bodie of thy Sonne Jesus Christ our Lord: grant us grace so to follow thy holy saints in all vertuous and godly living, that we may come to those unspeakable joyes, which thou hast prepared for them that unfeignedly love thee, through Jesus Christ our Lord. Amen.

The epistle.

And I saw another angel come
verse 2. unto verse 13. Revel. 7.

The gospel.

And when he saw the
verse 1. unto verse 13. Matth. 5.



The order for the administration of the Lords supper, or holy communion.

So many as intend to be partakers of the holy communion, shall signifie their names to the curate sower night, or else in the morning afore the beginning of morning prayer, or immediately after.

And if any of those be an open and notorious evil liver, so that the congregation by him is offended, or have done any wrong to his neighbours by word or deed: the curate having knowledge thereof, shall call him and advertise him in any wise not to presume to the Lords table, untill he have openly declared himself to have truly repented and amended his former naughty life, that the congregation may thereby be satisfied, which afore were offended, and that he have recompensed the parties whom he hath done wrong unto, or at the least declare himself to be in full purpose so to do, as soon as be conveniently may.

The same order shall the curate use with those betwixt whom he perceiveth malice and hatred to reigne, not suffering them to be partakers of the Lords table, untill he know them to be reconciled. And if one of the parties so at variance, be content to forgive from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other partie will not be perswaded to a godly unitie, but remain still in his frowardnesse and malice; the minister in that case ought to admit the penitent person to the holy communion, and not him that is obstinate.

The table, at the communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancell, where morning prayer and evening prayer be appointed to be said. And the priest standing at the north side of the table, shall say the Lords prayer, with this collect following.

¶ The Communion.



Our Father which art in heaven,
hallowed be thy name. Thy
kingdome come. Thy will be
done in earth, as it is in heaven.

Give us this day our daily bread.
And forgive us our trespasses, as we forgive
them that trespass against us. And leade us
not into temptation: But deliver us from evil.
Amen.

Almightie God, unto whom all hearts be
open, all desires known, and from
whom no secrets are hid, cleanse the thoughts
of our hearts by the inspiration of thy holy
Spirit, that we may perfectly love thee, and
worthily magnifie thy holy name, through
Christ our Lord.

¶ Then shall the priest rehearse distinctly all
the ten commandments, and the people kneeling
shall after every commandment ask
God mercie for their transgression of the
same after this sort.

Minister.

God spake these words and said, I am
the Lord thy God: Thou shalt have none
other gods but me.

People.

Lord have mercie upon us, and encline our
hearts to keep this law.

Minister.

Thou shalt not make to thy self any graven
image, nor the likenesse of any thing that
is in heaven above, or in the earth beneath,
or

The Communion.

or in the water under the earth. Thou shalt not bowe down to them nor worship them: for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandments.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vain.

People.

Lord have mercie upon us, &c.

Minister.

Remember that thou keep holy the sabbath-day. Six dayes shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

People.

Lord have mercie upon us, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt do no murder.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not steal.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not bear false witnesse against thy neighbour.

People.

Lord have mercie upon us, &c.

Minister.

Thou shalt not cover thy neighbours house, thou shalt not cover thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

People.

Lord have mercie upon us, and write all these thy laws in our hearts, we beseech thee.

¶ Then shall follow the collect of the day, with one of these two collects following for the king, the priest standing up, and saying,

Let us pray.

Almightie God, whose kingdome is everlasting, and power infinite, have mercie upon the whole congregation, and so rule the heart of thy chosen servant *Charles* our king and governour, that he (knowing whose minister he is) may above all things seek thy honour and glorie, and that we his subjects (duely considering whose authoritie he hath) may faithfully serve, honour, and humbly obey him in thee and for thee, according to thy blessed word and ordinance, through *Jesus Christ* our Lord, who with thee and the holy Ghost liveth and reigneth, ever one God world without end. Amen.

Almightie and everlasting God, we be taught by thy holy word, that the hearts of kings are in thy rule and governance, and that thou doest dispose and turn them as it seemeth best to thy godly wisdome: we humbly beseech thee so to dispose and govern the heart of *Charles* thy servant our king and governour, that in all his thoughts, words and works, he may ever seek thy honour and glorie, and studie to preserve thy people committed to his charge, in wealth, peace, and godlinesse: grant this, O mercifull Father, for thy deare Sonnes sake, *Jesus Christ* our Lord. Amen.

¶ Immediately after the collects, the priest shall read the epistle, beginning thus,

The epistle written in the chapter of

¶ And the epistle ended, he shall say the gospel, beginning thus,

The gospel written in the chapter of

¶ And the epistle and gospel being ended, shall be said the creed.

I Beleeve in one God the Father Almighty, maker of heaven and earth, and of all things visible and invisible: and in one Lord *Jesus Christ* the onely begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God: begotten, not made, being of one substance with the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven,

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heaven, and was incarnate by the holy Ghost of the virgin Marie, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glorie, to judge both the quick and the dead: whose kingdome shall have no end. And I beleve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the prophets. And I beleve one catholique and apostolique church. I acknowledge one baptisme for the remission of sinnes. And I look for the resurrection of the dead, and the life of the world to come. Amen.

After the creed, if there be no sermon, shall follow one of the homilies already set forth, or hereafter to be set forth by common authoritie.

After such sermon, homily or exhortation, the curate shall declare unto the people, whether there be any holy dayes or fasting dayes the week following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most convenient by his discretion.

* Matth. 5. 16.

* Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

* Matth. 6. 19, 20.

* Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break through and steal.

* Matth. 7. 12.

* Whatsoever ye would that men should do unto you, even so do unto them, for this is the law and the prophets.

* Matth. 7. 21.

* Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.

* Luke 19. 8.

* Zacche stood forth & said unto the Lord, Behold, Lord, the half of my goods I give to the poore, and if I have done any wrong to any man, I restore foure-fold.

* 1. Cor. 9. 7.

* Who goeth a warfare at any time of his own cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

* 1. Cor. 9. 11.

* If we have sown unto you spirituall things, is it a great matter if we shall reap your worldly things?

* 1. Cor. 9. 13, 14.

* Do ye not know that they which minister about holy things, live of the sacrifice? and

they which wait of the altar, are partakers with the altar? even so hath the Lord also ordained, that they which preach the gospel should live of the gospel.

* 2. Cor. 9. 6, 7.

* He that soweth little, shall reap little; and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, not grudging, or of necessitie, for God loveth a cheerfull giver.

* Gal. 6. 6, 7.

* Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked. For whatsoever a man soweth, that shall he reap.

* While we have time, let us do good unto all men, and specially unto them which are of the household of faith.

* Gal. 6. 10.

* Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out.

* 1. Tim. 6. 6, 7.

* Charge them which are rich in this world, that they be readie to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life.

* 1. Tim. 6. 17, 18, 19.

* God is not unrighteous, that he will forget your works, and labour that proceedeth of love: which love ye have shewed for his names sake, which have ministered unto the saints, and yet do minister.

* Heb. 6. 10.

* To do good, and to distribute forget not; for with such sacrifices God is pleased.

* Heb. 13. 16.

* Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him?

* 1. John 3. 17.

* Give almes of thy goods, and turn never thy face from any poore man: and then the face of the Lord shall not be turned away from thee.

* Tobit 4. 7.

* Be mercifull after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessitie.

* Tobit 4. 8, 9.

* He that hath pitie upon the poore, lendeth unto the Lord: and look what he layeth out, it shall be payed him again.

* Prov. 19. 17.

* Blessed be the man that provideth for the sick and needie: the Lord shall deliver him in the time of trouble.

* Psal. 41. 1, 2.

¶ Then shall the churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mans box; and upon the offering dayes appointed, every man and woman shall pay to the curate the due and accustomed offerings. After which done, the priest shall say.

¶ Let

¶ Let us pray for the whole state of Christs church militant here in earth.

Almightie and everlasting God, which by thy holy apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (to accept our almes, and) to receive these our prayers which we offer unto thy divine majestie, beseeching thee to inspire continually the universall church with the spirit of truth, unitie, and concord: and grant that all they that do confesse thy holy name, may agree in the truth of thy holy word, and live in unitie and godly love. We beseech thee also to save and defend all Christian kings, princes, and governours, and specially thy servant *Charles*, our king, that under him we may be godly and quietly governed: and grant unto his whole counsel, and to all that be put in authoritie under him, that they may truly and indifferently minister justice, to the punishment of wickednes and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all bishops, pastours, and curates, that they may both by their life and doctrine, set forth thy true and lively word, and rightly and duely administer thy holy sacraments: and to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may heare and receive thy holy word, truly serving thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, need, sickness, or any other adversitie: grant this, O Father, for Jesus Christs sake our onely Mediatour and Advocate. Amen.

¶ Then shall follow this exhortation, at certain times, when the curate shall see the people negligent to come to the holy communion.

We be come together at this time (dearly beloved brethren) to feed at the Lords supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? Who would not think a great injurie and wrong done unto him? Wherefore most dearly beloved in Christ, take ye good

heed, lest ye, withdrawing your selves from this holy supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise leetted with worldly businesse: but such excuses be not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, be you not ashamed to say, You will not come? When you should return to God, will you excuse your self, and say that you be not readie? Consider earnestly with your selves, how little such feigned excuses shall avail before God. They that refused the feast in the gospel, because they had bought a farm, or would trie their yokes of oxen, or because they were married, were not so excused, but counted unworthie of that heavenly feast. I for my part am here present, and according to mine office, I bid you in the name of God, I call you in Christs behalf, I exhort you as you love your own salvation, that ye will be partakers of this holy communion. And as the Sonne of God did vouchsafe to yeeld up his soul by death upon the crosse for your health: even so it is your dutie to receive the communion together in the remembrance of his death, as he himself commanded. Now if you will in no wise thus do, consider with your selves how great injury you do unto God, and how sore punishment hangeth over your heads for the same. And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindnesse ye will not adde any more: which thing ye shall do, if ye stand by as gazers, and lookers on them that do communicate, and be not partakers of the same your selves. For what thing can this be accounted else, then a further contempt and unkindnesse unto God? Truly, it is a great unthankfulnesse to say nay when ye be called: but the fault is much greater when men stand by, and yet will neither eat nor drink this holy communion with other. I pray you, what can this be else, but even to have the mysteries of Christ in derision? It is said unto all, Take ye, and eat, take and drink ye all of this, do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the testament of Christ? Wherefore rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves, from whom ye depart; ye depart from the Lords table, ye depart from your brethren, and from the

If there be no almes given to the poore, then shall the words (of accepting our almes) be left out unsaid.

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the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy communion.

¶ *And sometime shall this be said also, at the discretion of the curate.*

DEarly beloved, forasmuch as our dutie is to render to Almighty God our heavenly Father most heartie thanks, for that he hath given his Sonne our Saviour Jesus Christ, not onely to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy sacraments of his blessed bodie & blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my dutie is to exhort you to consider the dignitie of the holy mystrie, and the great perill of the unworthie receiving thereof, and so to search and examine your own consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise you come but in the marriage garment required of God in holy scripture, and so come and be received, as worthie partakers of such a heavenly table. The way and means thereto is: First, to examine your lives and conversation by the rule of Gods commandments, and wherein soever ye shall perceive your selves to have offended either by will, word, or deed, there bewail your own sinfull lives, and confesse your selves to Almighty God, with full purpose of amendment of life. And if ye shall perceive your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selves unto them, readie to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being readie to forgive other that have offended you, as you would have forgiveness of your offences at Gods hand: for otherwise the receiving of the holy communion, doth nothing else but increase your damnation. And because it is requisite that no man should come to the holy communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the means aforesaid, cannot quiet his own conscience, but requireth further comfort or counsel, then let him come to me, or some other discrete and learned minister of Gods word, and open his grief, that he may receive such ghostly counsel, advice, and com-

fort, as his conscience may be relieved, and that by the ministerie of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

¶ *Then shall the priest say this exhortation.*

DEarly beloved in the Lord, ye that minde to come to the holy communion of the body and blood of our Saviour Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament: (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we be one with Christ, and Christ with us) so is the danger great, if we receive the same unworthily: for then we be guiltie of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lords bodie: we kindle Gods wrath against us: we provoke him to plague us with diverse diseases, and sundrie kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice, or envie, or in any other grievous crime, bewail your finnes, and come not to this holy table; lest after the taking of that holy sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of bodie and soul. Judge therefore your selves (brethren) that ye be not judged of the Lord. Repent you truly of your finnes past: have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charitie with all men, so shall ye be meet partakers of those holy mysteries. And above all things, ye must give most humble and heartie thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the crosse for us miserable sinners, which lay in darknesse and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and onely Saviour Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance

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remembrance of his death, to our great and endlesse comfort. To him therefore, with the Father, and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousnesse all the dayes of our life. Amen.

¶ Then shall the priest say to them that come to receive the holy communion.

YOU that do truly and earnestly repent you of your finnes, and be in love and charitie with your neighbours, and intend to leade a new life, following the commandments of God, and walking from henceforth in his holy wayes: draw neare, and take this holy sacrament to your comfort, make your humble confession to Almighty God, before this congregation here gathered together in his holy name, meekly kneeling upon your knees.

¶ Then shall this generall confession be made, in the name of all those that are minded to receive the holy communion, either by one of them, or else by one of the ministers, or by the priest himself, all kneeling humbly upon their knees.

Almighty God, Father of our Lord Jesus Christ, maker of all things, judge of all men, we knowledge and bewail our manifold finnes and wickednesse, which we from time to time most grievously have committed, by thought, word, and deed, against thy divine majestie, provoking most justly thy wrath and indignation against us: we do earnestly repent, and be heartily sory for these our misdoings; the remembrance of them is grievous unto us, the burden of them is intolerable. Have mercie upon us, have mercie upon us, most mercifull Father, for thy Sonne our Lord Jesus Christs sake; forgive us all that is past, and grant that we may ever hereafter serve and please thee in newnesse of life, to the honour and glorie of thy name, through Jesus Christ our Lord. Amen.

¶ Then shall the priest or the bishop (being present) stand up, and turning himself to the people, say thus.

Almighty God our heavenly Father, who of his great mercie hath promised forgiveness of finnes to all them which with heartie repentance and true faith turn unto him: have mercie upon you, pardon and deliver you from all your finnes, confirm and strengthen you in all goodnesse, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

¶ Then shall the priest also say.

Heare what comfortable words our Saviour Christ saith to all that truly turn to him.

* Come unto me all ye that travell, and be heavie laden, and I will refresh you. * So God loved the world, that he gave his onely begotten Sonne, to the end that all that beleve in him, should not perish, but have everlasting life.

* Matth. 11. 28
* John 3. 16.

Heare also what S. Paul saith.

* This is a true saying, and worthe of all men to be received, that Jesus Christ came into the world to save sinners.

* 1. Tim. 1. 15.

Heare also what S. John saith.

* If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our finnes.

* 1. John 2. 1, 2.

¶ After which the priest shall proceed saying, Lift up your hearts.

Answer.

We lift them up unto the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meet and right so to do.

Priest.

It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, holy Father, Almighty, everlasting God.

¶ Here shall follow the proper preface, according to the time, if there be any specially appointed: or else immediately shall follow, Therefore with angels and archangels, &c.

¶ Proper prefaces.

¶ Upon Christmas day, and seven dayes after.

Because thou didst give Jesus Christ thine onely Sonne to be born as this day for us, who by the operation of the holy Ghost was made very man, of the substance of the virgin Mary his mother, and that without spot of sinne, to make us clean from all sinne: therefore with angels, &c.

¶ Upon Easter day, and seven dayes after.

But chiefly are we bound to praise thee, for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very paschal Lambe, which was offered for us, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life: therefore with angels, &c.

¶ Upon the Ascension day, and seven dayes after.

Through thymost dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection, manifestly appeared

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to all his apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reigne with him in glory. Therefore with angels, &c.

¶ *Upon Whitsunday, and six dayes after.*

Through Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven, with a sudden great sound, as it had been a mightie winde in the likenesse of fierie tongues lighting upon the apostles, to teach them, and to leade them to all truth, giving them both the gift of divers languages, and also boldnesse with fervent zeal constantly to preach the gospel unto all nations, whereby we are brought out of darknesse and error, into the cleare light, and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with angels, &c.

¶ *Upon the feast of Trinitie onely.*

It is very meet, right, and our bounden dutie, that we should at all times, and in all places give thanks to thee, O Lord Almighty, and everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeve of the glorie of the Father, the same we beleeve of the Sonne, and of the holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which prefaces shall follow immediately,*

Therefore with angels and archangels, and with all the companie of heaven, we laud and magnifie thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts. Heaven and earth are full of thy glorie. Glorie be to thee, O Lord most High.

¶ *Then shall the priest, kneeling down at Gods board, say in the name of all them that shall receive the communion, this prayer following*

WE do not presume to come to this thy table (O mercifull Lord) trusting in our own righteousness, but in thy manifold and great mercies. We be not worthie so much as to gather up the crumbes under thy table. But thou art the same Lord, whose propertie is alwayes to have mercie: grant us therefore, gracious Lord, so to eat the flesh of thy deare Sonne Jesus Christ, and to drink his blood, that our sinfull bodies may be made clean by his body, & our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *Then the priest standing up, shall say as followeth.*

Almightie God our heavenly Father, which of thy tender mercie didst give thy onely Sonne Jesus Christ, to suffer death upon

the crosse for our redemption, who made there (by his own oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole world, and did institute and in his holy gospel command us to continue a perpetuall memorie of that his precious death, untill his coming again: Heare us, O mercifull Father, we beseech thee, and grant that we receiving these thy creatures of bread and wine, according to thy Sonne our Saviour Jesus Christs holy institution, in remembrance of his death and passion, may be partakers of his most blessed bodie and blood: who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my bodie, which is given for you: do this in remembrance of me. Likewise, after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the new testament, which is shed for you, and for many, for the remission of sinnes: do this as oft as ye shall drink it, in remembrance of me.

¶ *Then shall the minister first receive the communion in both kindes himself, and next deliver it to other ministers (if any be there present) that they may help the chief minister, and after to the people in their hands, kneeling. And when he delivereth the bread, he shall say,*

The bodie of our Lord Jesus Christ, which was given for thee, preserve thy bodie and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

¶ *And the minister that delivereth the cup, shall say,*

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy bodie and soul into everlasting life, and drink this in remembrance that Christs blood was shed for thee, and be thankfull.

¶ *Then shall the priest say the Lords prayer, the people repeating after him every petition.*

Our Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And leade us not into temptation: But deliver us from evil. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodnesse, mercifully to accept this our sacrifice of praise and thanksgiving, most

The Communion.

most humbly beseeching thee to grant, that by the merits & death of thy Sonne Jesus Christ, and through faith in his blood, we (and all thy whole church) may obtain remission of our finnes, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthie through our manifold finnes, to offer unto thee any sacrifice: yet we beseech thee to accept this our bounden dutie and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unitie of the holy Ghost, all honour and glorie be unto thee, O Father Almighty, world without end. Amen.

¶ Or this.

Almightie and everlasting God, we most heartily thank thee, for that thou doest vouchsafe to feed us, which have duely received these holy mysteries, with the spirituall food of the most precious bodie and blood of thy Sonne our Saviour Jesus Christ, and doest assure us thereby of thy favour and goodnesse toward us, and that we be verie members incorporate in thy mysticall bodie, which is the blessed companie of all faithfull people, and be also heirs through hope of thy everlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the holy Ghost, be all honour and glorie, world without end. Amen.

¶ Then shall be said or sung.

Glorie be to God on high, and in earth peace, good will towards men. We praise thee, we blesse thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie, O Lord God, heavenly King, God the Father Almighty, O Lord the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the finnes of the world, have mercie upon us. Thou that takest away the finnes of the world, have mercie upon us. Thou that takest away the finnes of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercie upon us: for thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glorie of God the Father. Amen.

¶ Then the priest or the bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and mindes in the knowledge and love of God, and of his Sonne Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

Collects to be said after the offertorie, when there is no communion, every such day one.

And the same may be said also as often as occasion shall serve, after the collects either of morning and evening prayer, communion, or letanie, by the discretion of the minister.

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and readie help, through Christ our Lord. Amen.

O Almighty Lord and everlasting God, vouchsafe we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the wayes of thy laws, and in the works of thy commandments, that through thy most mightie protection, both here and ever, we may be preserved in body & soul, through our Lord and Saviour Jesus Christ. Amen.

Grant we beseech thee Almighty God, that the words which we have heard this day with our outward eares, may through thy grace be so grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy name, and finally by thy mercie obtain everlasting life, through Jesus Christ our Lord. Amen.

Almightie God the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthinesse we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

Almightie God, which hast promised to heare the petitions of them that ask in thy Sonnes name, we beseech thee mercifully to encline thine eares to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully

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faithfully asked according to thy will, may effectually be obtained, to the relief of our necessities, and to the setting forth of thy glorie, through Jesus Christ our Lord. Amen.

¶ Upon the holy dayes (if there be no communion) shall be said all that is appointed at the communion, untill the end of the homily, concluding with the generall prayer (for the whole estate of Christs church militant here in earth) and one or moe of these collects before rehearsed, as occasion shall serve.

¶ And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the priest, according to his discretion.

¶ And if there be not above twentie persons in the parish, of discretion to receive the communion, yet there shall be no communion, except foure or three at the least communicate with the priest.

¶ And in cathedrall and collegiat churches, where be many priests and deacons, they shall all receive the communion with the minister every sunday at the least, except they have a reasonable cause to the contrarie.

¶ And to take away the superstition, which any person hath or might have in the bread and wine, it shall suffice that the bread be such as is usually to be eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread or wine remain, the curate shall have it to his own use.

¶ The bread and wine for the communion, shall be provided by the curate and the churchwardens, at the charges of the parish, and the parish shall be discharged of such summes of money, or other duties, which hitherto they have payed for the same by order of their houses every sunday.

¶ And note that every parishioner shall communicate at the least three times in the yeare, of which Easter to be one; and shall also receive the sacraments, and other rites, according to the order in this book appointed. And yearly at Easter, every parishioner shall reckon with his parson, vicar, or curate, or his or their deputy or deputies, & pay to them or him all ecclesiasticall duties, accustomedly due then, and at that time to be payed.

The ministration of baptisme to be used in the church.

It appeareth by ancient writers, that the sacrament of baptisme in the old time was not commonly ministred, but at two times in the yeare; at Easter and Whitsuntide. At which times it was openly ministred in the presence of all the congregation. Which custome now being grown out of use (although it cannot for many considerations be well restored again) it is thought good to follow the same, as neare as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that baptisme should not be ministred but upon sundayes and other holy dayes, when the most number of people may come together, as well for that the congregation there present may testifie the receiuing of them that be newly baptized, into the number of Christs church, as also because in the baptisme of infants, every man present may be put in remembrance of his own profession made to God in his baptisme. For which cause also it is expedient that baptisme be ministred in the English tongue. Nevertheless (if necessitie so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the sunday or holy day, the parents shall give knowledge over night, or in the morning afore the beginning of morning prayer, to the curate. And then the godfathers, godmothers, and people, with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the curate by his discretion shall appoint. And then standing there, the priest shall ask whether the children be baptized or no. If they answer, No: then shall the priest say thus.

Dearly beloved, forasmuch as all men be conceived and born in sinne, & that our Saviour Christ faith, None can enter into the kingdome of God, except he be

regenerate and born anew of water and of the holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercie he will grant to these children that thing which by nature they cannot have, that they may be baptized with water and the holy Ghost, and received into Christs holy church, and be made lively members of the same.

¶ Then shall the priest say.

¶ Let us pray.

Almightie and everlasting God, which of thy great mercie didst save Noah and his family in the ark from perishing by water, and also diddest safely leade the children of Israel thy people through the Red sea, figuring thereby thy holy baptisme, and by the baptisme of thy welbeloved Sonne Jesus Christ, didst sanctifie the floud Jordan, and

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and all other waters, to the mysticall washing away of sinne: We beseech thee for thine infinite mercies, that thou wilt mercifully look upon these children, sanctifie them and wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the ark of Christs church, and being stedfast in faith, joyfull through hope, and rooted in charitie, may so passe the waves of this troublesome world, that finally they may come to the land of everlasting life, there to reigne with thee world without end, through Jesus Christ our Lord. Amen.

Almightie and immortall God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that beleeve, and the resurrection of the dead: we call upon thee for these infants, that they coming to thy holy baptisme, may receive remission of their sinnes by spirituall regeneration. Receive them, O Lord, as thou hast promised by thy welbeloved Sonne, saying, Ask, and you shall have; seek, and you shall finde; knock, and it shall be opened unto you. So give now unto us that ask; let us that seek, finde: open the gate unto us that knock, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdome, which thou hast promised by Christ our Lord. Amen.

¶ Then shall the priest say.

¶ Hear the words of the gospel written by Saint Mark in the tenth chapter.

Mark 10. 13.

At a certain time they brought children unto Christ that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say unto you, Whosoever doth not receive the kingdome of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ After the gospel is read, the minister shall make this brief exhortation upon the words of the gospel.

Friends, you heare in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him: how he blamed those that would have kept them from him: how he exhorted all men to follow their innocencie. You perceive how by his outward gesture and deed, he declared his good will toward them. For he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly

beleeve, that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercie, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdome. Wherefore, we being thus perswaded of the good will of our heavenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy baptisme: let us faithfully and devoutly give thanks unto him, and say.

Almightie and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit, now and for ever. Amen.

¶ Then the priest shall speak unto the godfathers and godmothers on this wise.

Welbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to blesse them, to release them of their sinnes, to give them the kingdome of heaven, and everlasting life. Ye have heard also that our Lord Jesus Christ hath promised in his gospel, to grant all these things that ye have prayed for, which promise he for his part will most surely keep & perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devil and all his works, and constantly beleeve Gods holy word, and obediently keep his commandments.

¶ Then shall the priest demand of the godfathers and godmothers these questions following.

Doest thou forsake the devil and all his works, the vain pomp and glorie of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow nor be led by them?

Answer.

I forsake them all.

Minister.

Doest thou beleeve in God the Father Almighty, maker of heaven and earth? And in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy

holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And doest thou beleeve in the holy Ghost, the holy catholique church, the communion of saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Minister.

Wilt thou be baptized in this faith?

Answer.

That is my desire.

¶ Then shall the priest say.

O Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen

Grant that all carnall affections may die in them, and that all things belonging to the Spirit, may live and grow in them. Amen.

Grant that they may have power and strength to have victorie, and to triumph against the devil, the world, and the flesh. Amen.

Grant that whosoever is here dedicated to thee by our office and ministerie, may also be endued with heavenly vertues, and everlastingly rewarded, through thy mercie, O blessed Lord God, who doest live and govern all things world without end. Amen.

Almightie everliving God, whose most dearly beloved Sonne Jesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and bloud, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the name of the Father, the Sonne, & of the holy Ghost: regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulnesse of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

¶ Then the priest shall take the childe in his hands, and ask the name: and naming the childe, shall dip it in the water, so it be discreetly and warily done, saying.

N. Baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And if the childe be weak, it shall suffice to poure water upon it, saying the foresaid words.

N. Baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the priest shall make a crosse upon the chilles forehead, saying.

WE receive this childe into the congregation of Christs flock, and do signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, the world, and the devil, and to continue Christs faithfull souldier and servant unto his lives end. Amen.

¶ Then shall the priest say.

Seeing now, dearly beloved brethren, that these children be regenerate, and grafted into the bodie of Christs congregation, let us give thanks unto God for these benefits, and with one accord make our prayers unto Almighty God, that they may leade the rest of their life according to this beginning.

¶ Then shall be said.

¶ Our Father which art in heaven, &c.

¶ Then shall the priest say.

WE yeeld thee heartie thanks, most mercifull Father, that it hath pleased thee to regenerate this infant with thy holy Spirit, to receive him for thine own childe by adoption, and to incorporate him into thy holy congregation: and humbly we beseech thee to grant, that he being dead unto sinne, and living unto righteousness, and being buried with Christ in his death, may crucifie the old man, and utterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection: so that finally, with the residue of thy holy congregation, he may be inheritor of thine everlasting kingdome, through Christ our Lord. Amen.

¶ At the last end the priest calling the godfathers and godmothers together, shall say this exhortation following.

Foasmuch as these children have promised by you to forsake the devil and all his works, to beleeve in God, and to serve him: you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, ye shall call upon them to heare sermons, and chiefly you shall provide that they may learn the creed, The Lords prayer, and the ten commandments in the English tongue; and all other things which a Christian man ought to know and beleeve to his soules health, and that these children

Private baptism.

children may be vertuously brought up to
leade a godly and a Christian life, remem-
bring alwayes that baptisme doth represent
unto us our profession, which is to follow
the example of our Saviour Christ, and to be
made like unto him, that as he died, and
rose again for us, so should we which are
baptized, die from sinne and rise again un-
to righteousness, continually mortifying
all our evil and corrupt affections, and dai-

ly proceeding in all vertue and godlinesse of
living.

¶ The minister shall command that the children be brought to the bishop, to be confirmed of him, so soon as they can say in their vulgar tongue, the articles of the faith, the Lords prayer, and the ten commandments, and be further instructed in the catechisme set forth for that purpose, according as it is there expressed.

Of them that are to be baptized in private houses in time of necessity, by the minister of the parish, or any other lawfull minister that can be procured.

THe pastors and curates shall often admonish the people, that they deferre not the baptisme of infants any longer then the Sunday, or other holyday next after the childe be born, unlessse upon a great and reasonable cause declared to the curate, and by him approved.

And also they shall warn them, that without great cause and necessity they procure not their children to be baptized at home in their houses. And when great need shall compell them so to do, then baptisme shall be administred on this fashion.

First, let the lawfull minister, and them that be present, call upon God for his grace, and say the Lords prayer, if time will suffer. And then the childe being named by some one that is present, the said lawfull minister shall dip it in water, or poure water upon it, saying these words.

N. Baptize thee in the name of
the Father, and of the Sonne,
and of the holy Ghost. Amen.

¶ And let them not doubt, but
that the childe so baptized,
is lawfully and sufficiently baptized, and
ought not to be baptized again. But yet ne-
verthelesse, if the childe which is after this
sort baptized, do afterward live, it is expe-
dient that it be brought into the church, to
the intent that if the priest or minister of
the same parish did himself baptize that
childe, the congregation may be certified of
the true form of baptisme by him private-
ly before used. Or if the childe were ba-
ptized by any other lawfull minister, that
then the minister of the parish, where the
childe was born or Christened, shall examine
and try, whether the childe be lawfully ba-
ptized or no. In which case if those that
bring any childe to the church, do answer
that the same childe is already baptized;
then shall the minister examine them fur-
ther, saying,

By whom was the childe baptized?

Who was present when the child was baptized?

And because some things essentiall to this sacrament may happen to be omitted through fear or haste in such times of extremitie: therefore I demand further of you.

With what matter was the childe baptized?

With what words was the childe baptized?
Whether think you the childe to be lawfully
and perfectly baptized?

¶ And if the minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not he Christen the childe again, but shall receive him as one of the flock of the true christian people, saying thus.

I Certifie you, that in this case all is well done, and according unto due order, concerning the baptizing of this childe, which being born in originall sinne, and in the wrath of God, is now by the laver of regeneration in baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercie unto such infants, but most lovingly doth call them unto him, as the holy gospel doth witnesse to our comfort on this wise.

AT a certain time they brought children
to Christ that he should touch them: and
his disciples rebuked those that brought them.
But when Jesus saw it, he was displeased, and
said unto them, Suffer little children to come
unto me, and forbid them not, for to such be-
longeth the kingdome of God. Verily I say un-
to you, Whosoever doth not receive the king-
dome of God as a little childe, he shall not

Mark 10.138

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therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

¶ After the gospel is read, the minister shall make this exhortation upon the words of the gospel.

Friends, you heare in this gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocency. Ye perceive how by his outward gesture and deed, he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleeve, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercie, that he hath given unto him the blessing of eternal life, and made him partaker of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Sonne Jesus Christ, toward this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our faith, let us recite the articles contained in our creed.

¶ Here the minister with the godfathers and godmothers shall say,

Our Father which art in heaven, &c.

¶ Then shall the priest demand the name of the childe, which being by the godfathers and godmothers pronounced, the minister shall say,

Dost thou in the name of this childe forsake the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them?

Answer.

I forsake them all.

Minister.

Dost thou in the name of this childe profess this faith, to beleeve in God the Father Almighty, maker of heaven and earth? and in Jesus Christ his onely begotten Sonne our Lord? And that he was conceived by the holy Ghost, born of the virgin Marie, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world to judge the quick and the dead? And do you in his name beleeve in the holy Ghost, the holy catholike church, the communion of saints, the remission of sinnes, resurrection, and everlasting life after death?

Answer.

All this I stedfastly beleeve.

Let us pray.

Almightie and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unitie of the same holy Spirit everlastingly. Amen.

¶ Then shall the minister make this exhortation to the godfathers and godmothers.

FOrasmuch as this childe hath promised by you to forsake the devil and all his works, to beleeve in God and to serve him: you must remember that it is your part and dutie to see that this infant be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by you. And that he may know these things the better, ye shall call upon him to heare sermons, and chiefly ye shall provide that he may learn the creed, the Lords prayer, and the ten commandments in the English tongue, and all other things which a Christian man ought to know and beleeve to his soules health: and that this childe may be vertuously brought up, to leade a godly and a Christian life, remembring alway that baptisme doth represent unto us our profession, which is to follow the example of our Saviour Christ, and be made like unto him, that as he died and rose again for us, so should we which are baptized, die from sinne, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

And so forth as in publique baptisme.

¶ But if they which bring the infants to the church, do make such uncertain answers to the priests questions, as that it cannot appear that the childe was baptized with water, In the name of the Father, and of the Sonne, and of the holy Ghost, (which are essentiall parts of baptisme) then let the priest baptize it in form above-written, concerning publique baptisme, saving that at the dipping of the childe in the font, he shall use this form of words.

If thou be not already baptized, N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

The

The Catechisme.

The order of confirmation, or laying on of hands upon children baptized,
and able to render an account of their faith, according to
the catechisme following.

TO the end that confirmation may be ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things should be done in the church to the edification of the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their mother tongue the articles of the faith, the Lords prayer, and the ten commandments, and can also answer to such questions of this short catechisme, as the bishop (or such as he shall appoint) shall by his discretion appose them in. And this order is most convenient to be observed for divers considerations.

First, because that when children come to the yeares of discretion, and have learned what their godfathers and godmothers promised for them in baptisme, they may then themselves with their own mouth, and with their own consent, openly before the church, ratifie and confirm the same: & also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministred to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devil: it is most meet to be ministred when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall into sundrie kindes of sinne.

Thirdly, for that it is agreeable with the usage of the church in times past: whereby it was ordained that confirmation should be ministred to them that were of perfect age, that they being instructed in Christs religion, should openly professe their own faith, and promise to be obedient unto the will of God.

And that no man shall think that any detriment shall come to children by deferring of their confirmation, he shall know for truth, that it is certain by Gods word, that children being baptized, have all things necessarie for their salvation, and be undoubtedly saved.

¶ A Catechisme, that is to say, An instruction to be learned of every childe,
before he be brought to be confirmed by the bishop.



Question.

What is your name?

Answer.

N. or M.

Question.

Who gave you this name?

Answer.

My godfathers and godmothers in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heaven.

Question.

What did your godfathers and godmothers then for you?

Answer.

They did promise and vow three things in my name: First, that I should forsake the devil and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleeve all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the dayes of my life.

Question.

Dost thou not think that thou art bound to beleeve, and to do as they have promised for thee?

Answer.

Yes verily: and by Gods help so I will. And

I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to give me his grace, that I may continue in the same unto my lives end.

Question.

Rehearse the articles of thy belief.

Answer.

I beleeve in God the Father Almighty, maker of heaven and earth: and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the holy catholike church, the communion of saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

Question.

What dost thou chiefly learn in these articles of thy belief?

Answer.

First, I learn to beleeve in God the Father, who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

D 2

Thirdly,

The Catechisme.

Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You said that your godfathers and godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be.

Answer. Ten.

Question. Which be they?

Answer.

THe same which God spake in the xx. chapter of Exodus, saying, I am the Lord thy GOD, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but me.

II. Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bowe down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vain.

IIII. Remember that thou keep holy the sabbath-day. Six dayes shalt thou labour and do all that thou hast to do; but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou, and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within thy gates: for in six dayes the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy GOD giveth thee.

VI. Thou shalt do no murder.

VII. Thou shalt not commit adulterie.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Question.

What dost thou chiefly learn by these commandments?

Answer.

I learn two things: my dutie towards God, and my dutie towards my neighbour.

Question.

What is thy dutie towards God?

Answer.

My duty towards God, is to beleve in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength. To worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy name and his word, and to serve him truly all the dayes of my life.

Question.

What is thy duty towards thy neighbour?

Answer.

My duty towards my neighbour, is to love him as my self, & to do to all men as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the king and his ministers. To submit my self to all my governours, teachers, spirituall pastors, and masters. To order my self lowly and reverently to all my betters. To hurt no body by word nor deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evil speaking, lying, and slandering. To keep my body in temperance, sobernesse, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto the which it shall please God to call me.

Question.

My good childe, know this, that thou art not able to do these things of thy self, nor to walk in the commandments of God, and to serve him, without his speciall grace, which thou must learn at all times to call for by diligent prayer. Let me heare therefore if thou canst say the Lords prayer.

Answer.

Our Father which art in heaven, hallowed be thy name. Thy kingdome come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And leade us not into temptation: but deliver us from evil. Amen.

Question.

What desirest thou of God in this prayer?

Answer.

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls and bodies. And that he will be mercifull unto us and forgive us our sinnes, and that it will please him to save and defend us.

The Catechisme.

us in all dangers, ghostly and bodily, and that he will keep us from all sinne and wickednesse, and from our ghostlyemie, and from everlasting death. And this I trust he will do of his mercie and goodnesse, through our Lord Jesus Christ. And therefore I say Amen, So be it.

Question.

How many sacraments hath Christ ordained in his church?

Answer.

Two onely, as generally necessary to salvation: that is to say, Baptisme, and the supper of the Lord.

Question.

What meanest thou by this word *sacrament*?

Answer.

I mean an outward and visible signe, of an inward and spirituall grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

Question.

How many parts be there in a sacrament?

Answer.

Two: the outward visible signe, and the inward spirituall grace.

Question.

What is the outward visible signe, or form in baptisme?

Answer.

Water: wherein the person baptized, is dipped, or sprinkled with it, *In the name of the Father, and of the Sonne, and of the holy Ghost.*

Question.

What is the inward and spirituall grace?

Answer.

A death unto sinne, and a new birth unto righteousness: For being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

Question.

What is required of persons to be baptized?

Answer.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleve the promises of God, made to them in that sacrament.

Question.

Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer.

Yes: they do perform them by their sureties, who promise and vow them both in their names: which when they come to age, themselves are bound to perform.

Question.

Why was the sacrament of the Lords supper ordained?

Answer.

For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

Question.

What is the outward part, or signe of the Lords supper?

Answer.

Bread and wine, which the Lord hath commanded to be received.

Question.

What is the inward part, or thing signified?

Answer.

The body and blood of Christ, which are verily and in deed taken and received of the faithfull in the Lords supper.

Question.

What are the benefits, whereof we are partakers thereby?

Answer.

The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

Question.

What is required of them which come to the Lords supper?

Answer.

To examine themselves whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life: have a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

¶ So soon as the children can say in their mother tongue, the articles of the faith, the Lords prayer, the ten commandments, and also can answer to such questions of this short catechisme, as the bishop (or such as he shall appoint) shall by his discretion appoint them in: then shall they be brought to the bishop by one that shall be his godfather or godmother, that every childe may have a witness of his confirmation. And the bishop shall confirm them on this wise.

Confirmation, or laying on of hands.



Ur help is in the name of the Lord.

Answer.

Which hath made heaven and earth.

Minister.

Blessed be the name of the Lord.

Answer.

Henceforth world without end.

D 3

Minister.

Of Matrimonic.

Minister.
Lord heare our prayers.

Answer.
And let our cry come unto thee.

¶ Let us pray.

Almightie and everliving God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their sinnes: strengthen them, we beseech thee, O Lord, with the holy Ghost the Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the spirit of thy holy fear. Amen.

¶ Then the bishop shall lay his hand upon every childe severally, saying,

Defend, O Lord, this childe with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thy everlasting kingdome. Amen.

¶ Then shall the bishop say,
Let us pray.

Almightie and everliving God, which makest us both to will and to do those things that be good and acceptable unto thy majestie, we make our humble supplications unto thee for these children, upon whom (after the example of thy holy apostles) we have laid our hands, to certifie them (by this signe) of thy favour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and so leade them in the knowledge and obedience of thy word, that in the

end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

¶ Then the bishop shall blesse the children, saying thus.

The blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remain with you for ever. Amen.

¶ The curate of every parish, or some other at his appointment, shall diligently upon sundayes and holy dayes, half an houre before evensong, openly in the church, instruct and examine so many children of his parish, sent unto him, as the time will serve, and as he shall thinke convenient, in some part of this catechisme.

¶ And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentises (which have not learned their catechisme) to come to the church at the time appointed, and obediently to heare, and be ordered by the curate, untill such time as they have learned all that is here appointed for them to learn.

¶ And whensoever the bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the curate of every parish, either bring or send in writing the names of all those children of his parish, which can say the articles of the faith, the Lords prayer, and the ten commandments, and also how many of them can answer to the other questions contained in this catechisme.

¶ And there shall none be admitted to the holy communion, untill such time as he can say the catechisme, and be confirmed.

The form of solemnization of Matrimonic.

First, the banes must be asked three severall sundayes, or holy dayes, in the time of service, the people being present after the accustomed manner.

And if the persons that should be married, dwell in divers parishes, the banes must be asked in both parishes: and the curate of the one parish shall not solemnize matrimonie betwixt them, without a certificate of the banes being thrice asked from the curate of the other parish.

At the day appointed for solemnization of matrimonie, the persons to be married shall come into the body of the church, with their friends and neighbours, and there the priest shall say thus.



Early beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to joyn together this man and this woman in holy matrimonie, which is an honourable estate, instituted of God in paradise, in the time of mans innocencie, signifying unto us the mysticall

union that is betwixt Christ and his church: which holy estate Christ adorned and beautified with his presence, and first miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterprised nor taken in hand unadvisedly, lightly, or wantonly, to satisfie mens carnall lusts and appetites, like brute beasts that have no understanding; but reverently, discreetly, advisedly,

Of Matrimonie.

visedly, soberly, and in the fear of God, duely considering the causes for which matrimonie was ordained. One was the procreation of children, to be brought up in the fear and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to avoid fornication, that such persons as have not the gift of continencie, might marry, and keep themselves undefiled members of Christs body. Thirdly, for the mutuall society, help and comfort that the one ought to have of the other, both in prosperitie and adversitie: into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking to the persons that shall be married, he shall say.

I Require and charge you, (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment why ye may not be lawfully joyned together in matrimonie, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their matrimonie lawfull.

¶ At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in matrimonie by Gods law or the laws of this realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation, then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alledged, then shall the curate say unto the man.

N Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of matrimonie? Wilt thou love her, comfort her, honour, and keep her in sickness and in health, and forsaking all other, keep thee onely unto her, so long as you both shall live?

¶ The man shall answer.
I will.

¶ Then shall the priest say unto the woman.
N Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of matrimonie? Wilt thou obey him and serve him, love, honour, and keep him in sickness and in health, and forsaking all other, keep thee onely unto him, so long as you both shall live?

¶ And the woman shall answer.
I will.

¶ Then shall the minister say.
Who giveth this woman to be married to this man?

¶ And the minister receiving the woman at her fathers or friends hands, shall cause the man to take the woman by the right hand, and so either to give their troth to other, the man first saying.

I N. take thee N. to my wedded wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us depart, according to Gods holy ordinance: and thereto I plight thee my troth.

¶ Then shall they loose their hands, and the woman taking again the man by the right hand, shall say.

I N. take thee N. to my wedded husband, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death us depart, according to Gods holy ordinance: and thereto I give thee my troth.

¶ Then shall they again loose their hands, and the man shall give unto the woman a ring, laying the same upon the book, with the accustomed durie to the priest and clerk. And the priest taking the ring, shall deliver it unto the man to put it upon the fourth finger of the womans left hand. And the man taught by the priest shall say.

With this ring I thee wed, with my body I thee worship, and with all my worldly goods I thee endow: In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ Then the man leaving the ring upon the fourth finger of the womans left hand, the minister shall say.

¶ Let us pray.

O Eternall God, Creatour and preserver of all mankind, giver of all spirituall grace, the author of everlasting life, send thy blessing upon these thy servants, this man and this woman, whom we bless in thy name, that as Isaac and Rebecca lived faithfully together, so these persons may surely perform, and keep the vow and covenant betwixt them made (whereof this ring given and received is a token and pledge) and may ever remain in perfect love and peace together, and live according to thy laws, through Jesus Christ our Lord. Amen.

¶ Then shall the priest join their right hands together, and say.

Those whom God hath joyned together let no man put asunder.

¶ Then shall the minister speak unto the people.
Forasmuch as N. and N. have consented together in holy wedlock, and have witnessed

Of Matrimonic.

the same before God and this company, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyn- ing of hands, I pronounce that they be man and wife together: In the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ *And the minister shall adde this blessing.*

God the Father, God the Sonne, God the holy Ghost, blesse, preserve, and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall be- nediction and grace, that you may so live to- gether in this life, that in the world to come ye may have life everlasting. Amen.

¶ *Then the minister or clerks going to the Lords table, shall say or sing this psalme following.*

Blessed are all they that fear the Lord: and walk in his wayes.

For thou shalt eat the labour of thy hands: O well is thee, and happy shalt thou be.

Thy wife shall be as the fruitfull vine: up- on the walls of thine house.

Thy children like the olive branches: round about thy table.

Lo, thus shall the man be blessed: that fear- eth the Lord.

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosper- itie all thy life long.

Yea, that thou shalt see thy childrens chil- dren: and peace upon Israel.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *Or else this psalme.*

God be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

That thy way may be known upon the earth: thy saving health among all nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and go- vern the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her in- crease: and God, even our own God shall give us his blessing.

God shall blesse us: and all the ends of the world shall fear him.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

¶ *The psalme ended, and the man and the wo- man kneeling afore the Lords table, the priest standing at the table, and turning his face toward them, shall say.*

Lord have mercie upon us.

Answer.

Christ have mercie upon us.

Minister.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant and thy handmaid.

Answer.

Which put their trust in thee.

Minister.

O Lord send them help from thy holy place.

Answer.

And evermore defend them.

Minister.

Be unto them a tower of strength.

Answer.

From the face of their enemy.

Minister.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Minister.

O God of Abraham, God of Isahac, God of Jacob, blesse these thy servants, and sow the seed of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learn, they may indeed fulfill the same. Look, O Lord, mercifully upon them from heaven, and blesse them. And as thou didst send thy blessing upon Abraham and Sara, to their great comfort: so vouchsafe to send thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives end, through Jesus Christ our Lord. Amen.

¶ *This prayer next following shall be omit- ted, where the woman is past childebirth.*

O Mercifull Lord, and heavenly Father, by whose gracious gift mankinde is increas- ed: we beseech thee assist with thy blessing these two persons, that they may both be fruit- full in procreation of children, and also live together so long in godly love and honestie, that they may see their childrens children, un- to the third and fourth generation, unto thy praise and honour, through Jesus Christ our Lord. Amen.

O God which by thy mightie power hast made all things of nought, which also (af- ter other things set in order) didst appoint thae out of man (created after thine own image and similitude) woman should take her be- ginning, and knitting them together, didst teach, that it should never be lawfull to put asunder those, whom thou by matrimonic hast

Beati-
cunes.
Psal. 128.

Deus mi-
seratur.
Psal. 67.

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hast made one: O God, which hast consecrated the state of matrimonic to such an excellent mysterie, that in it is signified and represented the spirituall marriage and unitie betwixt Christ and his church: look mercifully upon these thy servants, that both this man may love his wife according to thy word, as Christ did love his spouse the church, who gave himself for it, loving and cherishing it even as his own flesh: and also that this woman may be loving and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobriety, and peace, be a follower of holy and godly matrons. O Lord blesse them both, and grant them to inherit thy everlasting kingdom, through Jesus Christ our Lord. Amen.

¶ *Then shall the priest say.*

Almightie God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, poure upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul, and live together in holy love unto your lives end. Amen.

¶ *Then shall begin the communion. And after the gospel shall be said a sermon, wherein ordinarily (so oft as there is any marriage) the office of man and wife shall be declared, according to holy scripture. Or if there be no sermon, the minister shall reade this that followeth.*

All ye which be married, or which intend to take the holy estate of matrimonic upon you, heare what holy scripture doth say as touching the duty of husbands towards their wives, and wives towards their husbands.

S. Paul in his epistle to the Ephesians, the fifth chapter, doth give this commandment to all married men: Ye husbands, love your wives, even as Christ loved the church and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives as their own bodies. He that loveth his own wife, loveth himself. For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife,

and they two shall be one flesh. This mystery is great, but I speak of Christ, and of the congregation. Neverthelesse, let every one of you to love his own wife, even as himself.

Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married: Ye men, love your wives, and be not bitter unto them.

Heare also what Saint Peter the apostle of Christ, which was himself a married man, saith unto all men that are married: Ye husbands, dwell with your wives according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as heirs together of the grace of life, so that your prayers be not hindered.

Hitherto ye have heard the duty of the husband toward the wife. Now likewise ye wives, heare and learn your duties towards your husbands, even as it is plainly set forth in holy scripture.

S. Paul (in the forenamed epistle to the Ephesians) teacheth you thus: Ye women, submit your selves unto your own husbands, as unto the Lord. For the husband is the wives head, even as Christ is the head of the church, and he is also the Saviour of the whole body.

Therefore as the church or congregation is subject unto Christ: so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And (in his epistle to the Colossians) S. Paul giveth you this short lesson: Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

S. Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they behold your chaste conversation coupled with fear: Whose apparell let it not be outward, with broided hair, and trimming about with gold, either in putting on of gorgeous apparell: but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner (in the old time) did the holy women which trusted in God, apparell themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him Lord, whose daughters ye are made, doing well, and not being dismayed with any fear.

¶ *The new married persons the same day of their marriage must receive the holy communion.*

The

The order for the visitation of the sick.

¶ The priest entring into the sick persons house, shall say, Peace be to this house, and to all that dwell in it.

¶ When he cometh into the sick mans presence, he shall say, kneeling down.



Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servant.

Answer.

Which putteth his trust in thee.

Minister.

Send him help from thy holy place.

Answer.

And evermore mightily defend him.

Minister.

Let the enemy have none advantage of him.

Answer.

Nor the wicked approach to hurt him.

Minister.

Be unto him, O Lord, a strong tower.

Answer.

From the face of his enemy.

Minister.

O Lord heare our prayers.

Answer.

And let our cry come unto thee.

Minister.

O Lord look down from heaven, behold, visit and relieve this thy servant. Look upon him with the eyes of thy mercie, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safetie, through Jesus Christ our Lord. Amen.

Hear us, Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health (if it be thy will) or else

give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

¶ Then shall the minister exhort the sick person after this forme, or other like.

DEarly beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: wherefore, whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soever this sicknesse is sent unto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie; or else it be sent unto you to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: Know you certainly, that if you truly repent you of your sinnes, and bear your sicknesse patiently, trusting in Gods mercie, for his deare Sonne Jesus Christs sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

¶ If the person visited be very sick, then the curate may end his exhortation in this place.

Take therefore in good worth the chastisement of the Lord: for whom the Lord loveth, he chastiseth; yea, as S. Paul saith, he scourgeth every sonne which he receiveth. If ye endure chastisement, he offereth himself unto you, as unto his own children. What sonne is he that the Father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards and not children. Therefore seeing that when our carnall fathers do correct us, we reverently obey them, shall we not now much rather be obedient to our spirituall Father, and so live? And they for a few dayes do chastise us, after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words (good brother) are Gods words, and written in holy scripture for our comfort and instruction; that we should patiently and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversitie it shall please his gracious goodnesse to visit us. And there should

The visitation of the sick.

should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain; he entered not into his glory, before he was crucified: So truly our way to eternall joy, is to suffer here with Christ; and our doore to enter into eternall life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sickness, which is thus profitable for you, patiently, I exhort you in the name of God, to remember the profession which you made unto God in your baptism. And forasmuch as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you, to examine your self, and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand for Christs sake, and not be accused and condemned in that fearfull judgement. Therefore I shall shortly rehearse the articles of our faith, that you may know whether you do beleve as a Christian man should, or no.

Here the minister shall rehearse the articles of the faith, saying thus.

Dost thou beleve in God the Father Almighty?

(And so forth, as it is in baptism)

¶ Then shall the minister examine whether he be in charitie with all the world, exhorting him to forgive from the bottome of his heart all persons that have offended him, and if he have offended other, to ask them forgiveness, and where he hath done injury or wrong to any man, that he make amends to the uttermost of his power. And if he have not asore disposed his goods, let him then make his will, and also declare his debts what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executours. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed, may be said before the minister begin his prayer, as he shall see cause.

¶ The minister may not forget nor omit to move the sick person (and that most earnestly) to liberalitie toward the poore.

¶ Here shall the sick person make a speciall confession, if he feel his conscience troubled with any weightie matter. After which confession, the priest shall absolve him after this sort.

Our Lord Jesus Christ, who hath left power to his church, to absolve all sinners which truly repent and beleve in him, of his great mercie forgive thee thine offences: and by his authoritie committed to me, I absolve thee from all thy finnes, in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the priest shall say this collect following.

¶ Let us pray.

Most mercifull God, which according to the multitude of thy mercies dost so put away the finnes of those which truly repent, that thou remembrest them no more, open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by the fraud and malice of the devil, or by his own carnall will and frailnesse; preserve and continue this sick member in the unitie of the church, consider his contrition, accept his teares, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercie, impute not unto him his former finnes, but take him unto thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

¶ Then shall the minister say this psalme.

In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me, and deliver me in thy righteousness, encline thine eare unto me, and save me.

In te, Domine, speravi. Psal. 71.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers wombe, my praise shall alway be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying, God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go

The Communion of the sick.

Go not farre from me, O God: my God haste thee to help me.

Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

Forake me not, O God, in mine old age, when I am gray-headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high: and great things are they that thou hast done: O God who is like unto thee?

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour: and comforted me on every side.

Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Adding this.

O Saviour of the world, save us, which by thy crosse and precious blood hast redeemed us, help us, we beseech thee, O God.

¶ Then shall the minister say.

THe Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth, do bowe & obey, be now and evermore thy defence, and make thee know and feel, that there is none other name under heaven given to man, in whom, and through whom thou mayest receive health and salvation, but onely the name of our Lord Jesus Christ. Amen.

The Communion of the sick.

FOrasmuch as all mortall men be subject to many sudden perils, diseases, and sicknesses, and ever uncertaint what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the curates shall diligently from time to time, but specially in the plague time, exhort their parishioners to the oft receiving (in the church) of the holy communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the church, and yet is desirous to receive the communion in his house, then he must give knowledge over night, or else early in the morning, to the curate, signifying also how many be appointed to communicate with him: and having a convenient place in the sick mans house where the curate may reverently minister, and a good number to receive the communion with the sick person, with all things necessary for the same, he shall there minister the holy communion.

The collect.



Almighty everliving God, maker of mankinde, which dost correct those whom thou dost love, and chastisest every one whom thou dost receive: we beseech thee to have mercie upon this thy servant visited with thine hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the bodie, it may be without spot presented unto thee, through Jesus Christ our Lord. Amen.

The epistle.

MY sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth. Hebr. 12. 5.

The gospel.

Verily verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life. John 5. 24.

¶ At the time of the distribution of the holy sacrament, the priest shall first receive the communion himself, & after minister unto them that be appointed to communicate with the sick.

¶ But

The buriall of the dead.

¶ But if a man either by reason of extremitie of sicknesse, or for want of warning in due time to the curate, or for lack of companie to receive with him, or by any other just impediment, do not receive the sacrament of Christs bodie and bloud: then the curate shall instruct him, that if he do truly repent him of his sinnes, and stedfastly beleieve that Jesus Christ hath suffered death upon the crosse for him, and shed his bloud for his redemption, earnestly remembering the benefits he hath thereby, and giving him heartie thanks therefore, he doth eat and drink the body and bloud of our Saviour Christ profitably to his soules health, al-

though he do not receive the sacrament with his mouth.

¶ When the sick person is visited, and receiveth the holy communion all at one time, then the priest, for more expedition, shall cut off the form of the visitation at the psalme (In thee, O Lord, have I put my trust) and go straight to the communion.

¶ In the time of plague, sweat, or such other like contagious times of sicknesses or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection, upon speciall request of the diseased, the priest may alone communicate with him.

The order for the buriall of the dead.

¶ The priest meeting the corps at the church-stile, shall say, or else the priest and clerks shall sing, and so go either into the church, or towards the grave.



Am the resurrection and the life (saith the Lord) he that beleeveth in me, yea, though he were dead, yet shall he live. And whosoever liveth, and beleeveth in me, shall not die for ever.

I Know that my Redeemer liveth, and that I shall rise out of the earth in the last day, and shall be covered again with my skinne, and shall see God in my flesh: yea, and I my self shall behold him, not with other, but with these same eyes.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as it pleaseth the Lord, so come things to passe: blessed be the name of the Lord.

¶ When they come to the grave, while the corps is made readie to be laid into the earth, the priest shall say, or the priest and clerks shall sing.

Man that is born of a woman, hath but a short time to live, and is full of miserie. He cometh up and is cut down like a flower: he fleeth as it were a shadow, and never continueth in one stay. In the midst of life, we be in death: of whom may we seek for succour, but of thee, O Lord, which for our sinnes justly art displeased? Yet O Lord God most holy, O Lord most mightie, O holy and most mercifull Saviour, deliver us not into the bitter pains of eternall death. Thou knowest Lord the secrets of our hearts, shut not up thy

mercifull eyes to our prayers: but spare us Lord most holy, O God most mightie, O holy and most mercifull Saviour, thou most worthy judge eternall, suffer us not at our last houre for any pains of death to fall from thee.

¶ Then while the earth shall be cast upon the body by some standing by, the priest shall say.

Forasmuch as it hath pleased Almighty God of his great mercie to take unto himself the soul of our deare brother here departed: we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body, according to the mightie working, whereby he is able to subdue all things to himself.

¶ Then shall be said or sung.

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit, that they rest from their labours.

¶ Then shall follow this lesson taken out of the 15. chapter to the Corinthians, the first epistle.

Christ is risen from the dead, and become the first-fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdome to God the Father, when he hath put down all rule, and all authoritie and power. For he must reigne till he hath put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things

John 11. 25,
26, 27.

Job 19. 25,
26, 27.

1. Tim. 6. 7,
Job 1. 21.

Job 14. 3, 2.

Revel. 14. 13.

1. Cor. 15. 20.

The buriall of the dead.

things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. When all things are subdued unto him, then shall the Sonne also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, & why stand we alway then in jeopardy? By our rejoycing which I have in Christ Jesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for to morrow we shall die. Be not ye deceived, Evil words corrupt good manners. Awake truly out of sleep, and sinne not. For some have not the knowledge of God, I speak this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou fool, that which thou sowest, is not quickened except it die. And what sowest thou? thou sowest not that body that shall be, but bare corn, as of wheat or some other: but God giveth it a body at his pleasure, to every seed his own body. All flesh is not one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one manner glory of the sunne, and another glory of the moon, and another glory of the starres: for one starre differeth from another in glorie. So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption: it is sown in dishonour, it riseth again in honour: it is sown in weaknesse, it riseth again in power: it is sown a naturall body, it riseth again a spirituall body. There is a naturall body, and there is a spirituall body: as it is also written, The first man Adam was made a living soul, & the last Adam was made a quickning spirit. Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie: the second man is the Lord from heaven, heavenly. As is the earthie, such are they that be earthie. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthie, so shall we bear the image of the heavenly. This say I brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption. Behold, I shew you a myserie. We shall not all sleep, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump.

For the trump shall blow, and the dead shall rise incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall be brought to passe the saying that is written, Death is swallowed up into victory: Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of sinne is the law: but thanks be unto God, which hath given us victorie through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and unmoveable, alwayes rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

¶ The lesson ended, the priest shall say,

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

The priest.

Almightie God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicitie: we give thee heartie thanks for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy kingdome: that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and blisse both in body and soul, in thy eternall and everlasting glory. Amen.

The collect.

O Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleeveth, shall live though he die, and whosoever liveth, and beleeveth in him, shall not die eternally, who also taught us (by his holy apostle Paul) not to be sorie as men without hope, for them that sleep in him: we meekly beseech thee, O Father, to raise us from the death of sinne unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth: and that at the generall resurrection in the last day we may be found acceptable in thy sight, and receive

The churching of women.

ceive that blessing which thy welbeloved Sonne shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdome

prepared for you from the beginning of the world: grant this, we beseech thee, O mercifull Father, through Jesus Christ our Mediatour and Redeemer. Amen.

The thanksgiving of women after childe-birth, commonly called, The churching of women.

¶ *The woman shall come into the church, and there shall kneel down in some convenient place, nigh unto the place where the table standeth, and the priest standing by her, shall say these words or such like, as the case shall require.*

Inasmuch as it hath pleased Almighty God of his goodnesse to give you safe deliverance, and hath preserved you in the great danger of childe-birth: ye shall therefore give hearty thanks unto God and pray.

¶ *Then shall the priest say this psalme.*

I Have lifted up mine eyes unto the hills: from whence cometh my help.

My help cometh even from the Lord: which hath made heaven and earth.

He will not suffer thy foot to be moved: and he that keepeth thee, will not sleep.

Behold, he that keepeth Israel: shall neither slumber nor sleep.

The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

So that the sunne shall not burn thee by day: nor the moon by night.

The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

The Lord shall preserve thy going out and thy coming in: from this time forth for evermore.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Priest.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong tower.

Answer.

From the face of her enemy.

Priest.

O Lord heare our prayer.

Answer.

And let our cry come unto thee.

Priest.

¶ *Let us pray.*

O Almighty God, which hast delivered this woman thy servant from the great pain and peril of childe-birth: grant we beseech thee, most mercifull Father, that she through thy help, may both faithfully live, and walk in her vocation, according to thy will in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

¶ *The woman that cometh to give her thanks, must offer her accustomed offerings: and if there be a communion, it is convenient that she receive the holy communion.*

A commination against sinners, with certain prayers to be used divers times in the yeare.

¶ *After morning prayer, the people being called together by the ringing of a bell, and assembled in the church, the English Letanie shall be said after the accustomed manner: which ended, the priest shall go into the pulpit, and say thus.*

Brethren, in the primitive church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord, and

that others admonished by their example might be the more afraid to offend.

In the stead whereof, untill the said discipline may be restored again (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the 27 chap. of Deuteronomie and other places of scripture: and that ye should answer to every sentence, Amen: to the intent that you being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walk more

A Commination.

more warily in these dangerous dayes, fleeing from such vices, for the which ye affirm with your own mouthes the curse of God to be due.

Deut. 27.15. Cursed is the man that maketh any carved or molten image, an abomination to the Lord, the work of the hands of the craftsman, and putteth it in a secret place to worship it.
And the people shall answer and say.
Amen.

Deut. 27.16. Cursed is he that curseth his father and mother.
Answer.
Amen.

Deut. 27.17. Cursed is he that removeth away the mark of his neighbours land.
Answer.
Amen.

Deut. 27.18. Cursed is he that maketh the blinde to go out of his way.
Answer.
Amen.

Deut. 27.19. Cursed is he that letteth in judgement the right of the stranger, of them that be fatherlesse, and of widows.
Answer.
Amen.

Deut. 27.24. Cursed is he that smiteth his neighbour secretly.
Answer.
Amen.

Levit. 20.10. Cursed is he that lieth with his neighbours wife.
Answer.
Amen.

Deut. 27.25. Cursed is he that taketh reward to slay the soul of innocent blood.
Answer.
Amen.

Jerem. 17.5. Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.
Answer.
Amen.

Matth. 23.41. 1. Cor. 6.9, 10. Galat. 5. 19, 20, 21. Cursed are the unmercifull, the fornicators, and adulterers, and the covetous persons, the worshippers of images, slanderers, drunkards, and extortioners.
Answer.
Amen.

Minister.

NOW seeing that all they be accursed (as the prophet David beareth witnesse) which do erre and go astray from the commandments of God, let us (remembring the dreadfull judgement hanging over our heads, and being alwayes at hand) return unto our Lord God, with all contrition and meeknesse of heart: bewailing and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring forth worthy fruits of penance. * For now is the ax put unto the root of the trees, so that every tree which bringeth not forth good fruit, is hewen down and cast into the fire.

* It is a fearfull thing to fall into the hands of the living God: he shall poure down rain upon the sinners, * snares, fire and brimstone, storm and tempest, this shall be their portion to drinke. For lo, * the Lord is comen out of his place, to visit the wickednesse of such as dwell upon the earth. But * who may abide the day of his coming? Who shall be able to endure when he appeareth? * His fanne is in his hand, and he will purge his floore, and gather his wheat into the barn: but he will burn the chaff with unquenchable fire. * The day of the Lord cometh as a thief in the night, and when men shall say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorrow cometh upon a woman travailing with childe, and they shall not escape. Then * shall appeare the wrath of God in the day of vengeance, which obstinate sinners through the stubbornnesse of their heart have heaped unto themselves, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. * Then shall they call upon me (saith the Lord) but I will not heare; they shall seek me early, but they shall not finde me, and that because they hated knowledge, and received not the fear of the Lord, but abhorred my counsel, and despised my correction. Then shall it be too late to * knock, when the doore shall be shut, and too late to cry for mercie, when it is the time of justice. O terrible voice of most just judgement, which shall be pronounced upon them, when it shall be said unto them, * Go ye cursed into the fire everlasting, which is prepared for the devil and his angels!

* Therefore brethren, take we heed betime, while the day of salvation lasteth, for * the night cometh, when none can work: * but let us, while we have the light, beleve in the light, and walk as the children of

* Psal. 119.32
* Matth. 3.12
* Hebr. 10.31
* Psal. 11.6
* Isa. 26.21
* Malac. 3.1
* Matth. 3.12
* 1. Thes. 5.4
* Rom. 2.4.5
* Prov. 1.24 29, 30.
* Matth. 25.10 11, 12.
* Matth. 25.41
* 2. Cor. 6.2
* John 9.4
* John 12. 35, 36.

A Commination.

* Matth. 25. 30.

of the light, that we be not cast into the utter darknesse, * where is weeping and gnashing of teeth. Let us not abuse the goodnesse of God, which calleth us mercifully to amendment, and of his endlesse pitie promiseth us forgiveness of that which is past, if (with a whole minde and true heart) we return unto him. * For though our sinnes be as red as scarlet, they shall be as white as snow, and though they be like purple, yet shall they be as white as wooll.

* Isa. 1. 18, 30.

* Ezek. 18. 30.
31, 32.

* Turn you clean (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction. Cast away from you all your ungodlinesse that ye have done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dieth, saith the Lord God? Turn you then, and ye shall live.

* 1. John 2. 1, 2

* Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sinnes.

* Isa. 53. 5.

* For he was wounded for our offences, and smitten for our wickednesse. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners, assuring our selves, that he is ready to receive us, and most willing to pardon us, if we come to him with faithfull repentance, if we will submit our selves unto him, and from henceforth walk in his wayes, * if we will take his easie yoke and light burden upon us, to follow him in lowlinesse, patience, and charitie, and be ordered by the governance of his holy Spirit, seeking alwayes his glorie, and serving him duely in our vocation, with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction which shall light upon them that shall be set on the left hand, and he will set us on his * right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdome: unto the which he vouchsafe to bring us all for his infinite mercie. Amen.

* Matth. 11.
29, 30.

* Matth. 25.
33, 34.

¶ Then shall they all kneel upon their knees, and the priest and clerks kneeling (where they are accustomed to say the Letany) shall say this psalm.

Miserere mei, Deus.

Psal. 51.

HAve mercie upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and cleare when thou art judged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdoms secretly.

Thou shalt purge me with hyssope, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of joy and gladnesse: that the bones which thou hast broken may rejoyce.

Turn thy face from my sinnes: and put out all my misdeeds.

Make me a clean heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O give me the comfort of thy help again: and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

Deliver me from bloud-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offering.

The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) thou shalt not despise.

O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And leade us not into temptation.

Answer.

But deliver us from evil. Amen.

Minister.

O Lord save thy servants.

Answer.

Which put their trust in thee.

E

Minister.

A Commination.

Minister.

Send unto them help from above.

Answer.

And evermore mightily defend them.

Minister.

Help us, O God our Saviour.

Answer.

And for the glorie of thy names sake deliver us, be mercifull unto us sinners, for thy names sake.

Minister.

O Lord heare our prayer.

Answer.

And let our crie come unto thee.

¶ Let us pray.

O Lord we beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes unto thee: that they whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

O Most mightie God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be

grieved and wearied with the burden of our sinne. Thy propertie is to have mercie, to thee onely it appertaineth to forgive sinnes. Spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners: but so turn thine ire from us, which meekly knowledge our vilenesse, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the minister.

Turn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long-suffering, and of great pitie. Thou sparest when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people, good Lord, spare them, and let not thine heritage be brought to confusion. Heare us, O Lord, for thy mercie is great, and after the multitude of thy mercies look upon us.

FINIS.





THE
PSALMES OF DAVID,
OF THE OLD TRANSLATION,
POINTED AS THEY SHALL BE
said or sung in churches.

Morning
prayer.

Beatus vir qui non abiit. PSAL. 1.

Blessed is the man that hath not walked in the counsel of the ungodly, nor stand in the way of sinners: and hath not sit in the seat of the scornfull.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look whatsoever he doth, it shall prosper.

5 As for the ungodly, it is not so with them: but they are like the chaff which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt gentes. PSAL. 2.

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cast away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath: and vex them in his sore displeasure.

6 Yet have I set my King: upon my holy hill of Sion.

7 I will preach the law whereof the Lord hath said unto me: Thou art my Sonne, this day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kisse the Sonne, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid. PSAL. 3.

Lord how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that have set themselves against me round about.

7 Up Lord, and help me, O my God: for thou smitest all mine enemies upon the cheekbone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon thy people.

Cum invocarem. PSAL. 4.

Hear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, have mercie upon me, and hearken unto my prayer.

2 O ye sonnes of men, how long will ye blaspheme mine honour: and have such pleasure in vanitie, and seek after leasing?

3 Know this also, that the Lord hath chosen to himself the man that is godly: when I call upon the Lord, he will heare me.

4 Stand in aw, and sinne not: commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness: and put your trust in the Lord.

6 There be many that say: Who will shew us any good?

7 Lord, lift thou up: the light of thy countenance upon us.

8 Thou hast put gladnesse in my heart: since the time that their corn and wine, and oyl increased.

9 I will lay me down in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psa L. 5.

Ponder my words, O Lord: consider my meditation.

2 O hearken thou unto the voice of my calling, my King and my God: for unto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer unto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that work vanitie.

6 Thou shalt destroy them that speak leasing: the Lord will abhorre both the bloud-thirstie and deceitfull man.

7 But as for me, I will come into thy house, even upon the multitude of thy mercie: and in thy fear will I worship toward thy holy temple.

8 Leade me, O Lord, in thy righteousness because of mine enemies: make thy way plain before my face.

9 For there is no faithfulness in his mouth: their inward parts are very wickednesse.


10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations: cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee, rejoyce: they shall ever be giving of thanks, because thou defendest them, they that love thy name, shall be joyfull in thee.

13 For thou Lord wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shield.

Domine ne in furore. Psa L. 6.

 Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercie upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am wearie of my groning, every night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worn away because of all mine enemies.

8 Away from me all ye that work vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back and put to shame suddenly.

Domine Deus meus. Psa L. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devoure my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands.

4 If I have rewarded evil unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust.

6 Stand up, O Lord, in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very hearts and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked every day.

13 If a man will not turn, he will whet his sword: he hath bent his bow, & made it ready.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travail shall come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord, according to his righteousness: and will praise the name of the Lord the most High.

Domine Dominus. Psal. 8.

O Lord our governour, how excellent is thy name in all the world: thou that hast set thy glorie above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the moon and the starres which thou hast ordained.

4 What is man that thou art mindefull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the angels: to crown him with glorie and worship.

6 Thou makest him to have dominion of the works of thy hands: and thou hast put all things in subjection under his feet.

7 All sheep and oxen: yea, and the beasts of the field.

8 The fowls of the aire, and the fishes of the sea: and whatsoever walketh through the paths of the seas.

9 O Lord our governour: how excellent is thy name in all the world!

Confitebor tibi. Psal. 9.



Will give thanks unto thee, O Lord, with my whole heart: I will speak of all thy marvellous works.

2 I will be glad and rejoyce in thee: yea, my songs will I make of thy name, O thou most Highest.

3 While mine enemies are driven back: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name for ever and ever.

6 O thou enemy, destructions are come to a perpetuall end: even as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever: he hath also prepared his seat for judgement.

8 For he shall judge the world in righteousness: and minister true judgement unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that know thy name, will put their trust in thee: for thou Lord hast never failed them that seek thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, he remembereth them: and forgetteth not the complaint of the poore.

13 Have mercie upon me, O Lord: consider the trouble which I suffer of them that hate me: thou that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will rejoyce in thy salvation.

15 The heathen are sunk down in the pit that they made: in the same net which they hid privily, is their foot taken.

16 The Lord is known to execute judgement: the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in fear (O Lord:) that the heathen may know themselves to be but men.

Ut quid Domine. Psal. 10.

Why standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poore: let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly hath made boast of his own hearts desire: and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are farre above out of his sight, and therefore desieth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down: there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlinesse and vanitie.

8 He sitteth lurking in the theevish corners of the streets: and privily in his lurking dennes doth he murder the innocent, his eyes are set against the poore.

9 For he lieth waiting secretly, even as a

lion lurketh he in his denne: that he may ravish the poore.

10 He doth ravish the poore: when he getteth him into his net.

11 He falleth down and humbleth himself: that the congregation of the poore may fall into the hand of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?

15 Surely thou hast seen it: for thou beholdest ungodlinesse and wrong.

16 That thou mayest take the matter into thy hand: the poore committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodlinesse, and thou shalt finde none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To help the fatherlesse and poore unto their right: that the man of the earth be no more exalted against them.

In Domino confido. PSAL. 11.

IN the Lord put I my trust: how say ye then to my soul, that she should flie as a bird unto the hill?

2 For lo, the ungodly bend their bow, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poore: and his eyelids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse doth his soul abhorre.

7 Upon the ungodly he shall rain snares, fire, and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Saluum me fac. PSAL. 12.



Elp me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talk of vanity every one

with his neighbour: they do but flatter with their lips, & dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things.

4 Which have said, With our tongue we will prevail: we are they that ought to speak, who is lord over us?

5 Now for the comfortlesse troubles sake of the needie: and because of the deep fighting of the poore.

6 I will up (saith the Lord:) and will help every one from him that swelleth against him, and will set them at rest.

7 The words of the Lord are pure words: even as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on every side: when they are exalted, the children of men are put to rebuke.

Usquequo Domine. PSAL. 13.

How long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?

2 How long shall I seek counsel in my soul, and be so vexed in my heart: how long shall mine enemies triumph over me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercie: and my heart is joyfull in thy salvation.

6 I will sing of the Lord, because he hath dealt so lovingly with me: yea, I will praise the name of the Lord most highest.

Dixit insipiens. PSAL. 14.

THe fool hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doth good, (no not one.)

3 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

5 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

6 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

7 Destruction and unhappinesse is in their wayes, and the way of peace have they not known: there is no fear of God before their eyes.

8 Have

8 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

9 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

10 As for you, ye have made a mock at the counsel of the poore: because he putteth his trust in the Lord.

11 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivity of his people, then shall Jacob rejoyce, and Israel shall be glad.

Domine, quis habitabit. PSAL. 15.

Lord, who shall dwell in thy tabernacle: or who shall rest upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

3 He that hath used no deceit in his tongue, nor done evil to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon usurie: nor taken reward against the innocent.

7 Whoso doth these things, shall never fall.

Conserua me. PSAL. 16.

Preserve me, O God: for in thee have I put my trust.

2 O my soul, thou hast said unto the Lord: Thou art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are in the earth: and upon such as excell in vertue.

4 But they that run after another god: shall have great trouble.

5 Their drink-offerings of bloud will I not offer: neither make mention of their names within my lips.

6 The Lord himself is the portion of mine inheritance, and of my cup: thou shalt maintain my lot.

7 The lot is fallen unto me in a fair ground: yea, I have a goodly heritage.

8 I will thank the Lord for giving me warning: my reins also chasten me in the night season.

9 I have set God alwayes before me: for he is on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glorie rejoyced: my flesh also shall rest in hope.

11 For why? thou shalt not leave my soul

in hell: neither shalt thou suffer thine Holy one to see corruption.

12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hand there is pleasure for evermore.

Exaudi Domine iustitiam. PSAL. 17.

Heare the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of feigned lips.

2 Let my sentence come forth from thy presence: and let thine eyes look upon the thing that is equall.

3 Thou hast proved and visited mine heart in the night season, thou hast tried me, and shalt finde no wickednesse in me: for I am utterly purposed, that my mouth shall not offend

4 Because of mens works that are done against the words of my lips: I have kept me from the wayes of the destroyer.

5 O hold thou up my goings in thy paths: that my foot-steps slip not.

6 I have called upon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken unto my words.

7 Shew thy marvellous loving kindnes, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compasse me round about, to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: & as it were a lions whelp lurking in secret places

13 Up Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

Diligam te. PSAL. 18.

Ill love thee (O Lord) my strength, the Lord is my stonie rock and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

Morning
prayer.

Evening
prayer.

3 The sorrows of death compassed me: and the overflowings of ungodlinesse made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he heare my voice out of his holy temple: and my complaint shall come before him, it shall enter even into his eares.

7 The earth trembled and quaked: the very foundations also of the hills shook and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the cherubims, & did flie: he came flying upon the wings of the winde.

11 He made darknesse his secret place: his pavilion round about him, with dark water, and thick clouds to cover him.

12 At the brightnesse of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundered out of heaven, and the highest gave his thunder: hailstones and coals of fire.

14 He sent out his arrows and scattered them: he cast forth lightnings and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: & shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them that hate me: for they are too mightie for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of libertie: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the wayes of the Lord: and have not forsaken my God as the wicked doth.

22 For I have an eye unto all his lawes: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy: and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean: and with the froward thou shalt learn frowardnesse.

27 For thou shalt save the people that are in adversitie: and shalt bring down the high looks of the proud.

28 Thou shalt also light my candle: the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine arms shall break even a bow of steel.

35 Thou hast given me the defence of thy salvation: thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me: and I shall destroy them that hate me.

41 They shall crie, but there shall be none to help them: yea, even unto the Lord shall they crie, but he shall not heare them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the people: and thou shalt make me the head of the heathen.

44 A people whom I have not known: shall serve me.

45 As soon as they heare of me, they shall obey me: but the strange children shall dissemble with me.

46 The strange children shall fail: and be afraid out of their prisons.

47 The Lord liveth, & blessed be my strong helper: and praised be the God of my salvation

48 Even the God that seeth that I be avenged;

avenged: and subdueth the people unto me.

49 It is he that delivereth me from my (cruell) enemies, and setteth me up above mine adversaries: thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles: and sing praises unto thy name.

51 Great prosperitie giveth he unto his king: and sheweth loving kindenesse unto David his anointed, and unto his seed for evermore.

Cæli enarrant. PSAL. 19.



He heavens declare the glory of God: and the firmament sheweth his handie work.

2 One day telleth another: and one night certieth another.

3 There is neither speech nor language: but their voices are heard among them.

4 Their sound is gone out into all lands: and their words into the ends of the world.

5 In them hath he set a tabernacle for the sunne: which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul: the testimonie of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart: the commandment of the Lord is pure, and giveth light unto the eyes.

9 The fear of the Lord is clean, and endureth for ever: the judgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea then much fine gold: sweeter also then hony and the hony combe.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous finnes, lest they get the dominion over me: so shall I be undefiled and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength, and my redeemer.

Exaudi te Dominus. PSAL. 20.

He Lord heare thee in the day of trouble: the name of the God of Jacob defend thee.

2 Send thee help from the sanctuarie: and strength thee out of Sion.

3 Remember all thy offerings: and accept thy burnt-sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 We will rejoyce in thy salvation, and triumph in the name of the Lord our GOD: the Lord perform all thy petitions.

6 Now know I that the Lord helpeth his anointed, and will heare him from his holy heaven: even with the wholesome strength of his right hand.

7 Some put their trust in chariots, and some in horses: but we will remember the name of the Lord our God.

8 They are brought down and fallen: but we are risen, and stand upright.

9 Save Lord, and heare us O King of heaven: when we call upon thee.

Domine in virtute. PSAL. 21.

He king shall rejoyce in thy strength, O Lord: exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crown of pure gold upon his head.

4 He asked life of thee, and thou gavest him a long life: even for ever and ever.

5 His honour is great in thy salvation: glorie and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.

7 And why? because the king putteth his trust in the Lord: and in the mercie of the most Highest he shall not miscarrie.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee: and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: and

Evening
prayer.

and the strings of thy bow shalt thou make readie against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

Deus, Deus meus. P S A L. 22.



Y God, my God, (look upon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint.

2 O my God, I crie in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He trusted in God that he would deliver him: let him deliver him if he will have him.

9 But thou art he that took me out of my mothers wombe: thou wast my hope when I hanged yet upon my mothers breasts.

10 I have been left unto thee ever since I was born: thou art my God, even from my mothers wombe.

11 O go not from me, for trouble is hard at hand: and there is none to help me.

12 Many oxen are come about me: fat bulls of Basan close me in on every side.

13 They gape upon me with their mouths: as it were a ramping and roaring lion.

14 I am poured out like water, and all my bones are out of joynt: my heart also in the midst of my bodie is even like melting wax.

15 My strength is dried up like a pot-sheard, and my tongue cleaveth to my gummets: and thou shalt bring me into the dust of death.

16 For (many) dogs are come about me: and the counsel of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may tell all my bones: they stand staring and looking upon me.

18 They part my garments among them: and cast lots upon my vesture.

19 But be not thou farre from me, O

Lord: thou art my succour, haste thee to help me.

20 Deliver my soul from the sword: my darling from the power of the dog.

21 Save me from the lions mouth: thou hast heard me also from among the horns of the unicorns.

22 I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

23 O praise the Lord ye that fear him: magnifie him all ye of the seed of Jacob, and fear him all ye seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my vows will I perform in the sight of them that fear him.

26 The poore shall eat and be satisfied: they that seek after the Lord, shall praise him, your heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust shall kneel before him: and no man hath quickned his own soul.

31 My seed shall serve him: they shall be counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

Dominus regit me. P S A L. 23.

THE Lord is my shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and leade me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his names sake.

4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me, thy rod and thy staff comfort me.

5 Thou shalt prepare a table before me against them that trouble me: thou hast anointed my head with oyl, and my cup shall be full.

6 But thy loving kindnesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

Dominus

Morning
prayer.*Domini est terra. PSAL. 24.*

He earth is the Lords,
and all that therein is:
the compasse of the
world, & they that dwell
therein.

2 For he hath founded
it upon the seas: and pre-
pared it upon the foulds.

3 Who shall ascend into the hill of the
Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands and a
pure heart: and that hath not lift up his
minde unto vanitie, nor sworn to deceive his
neighbour.

5 He shall receive the blessing from the
Lord: and righteousness from the God of
his salvation.

6 This is the generation of them that seek
him: even of them that seek thy face, O Ja-
cob.

7 Lift up your heads, O ye gates, and be
ye lift up ye everlasting doores: and the King
of glorie shall come in.

8 Who is the King of glorie: it is the Lord
strong and mightie, even the Lord mightie in
battell.

9 Lift up your heads, O ye gates, and be
ye lift up, ye everlasting doores: and the King
of glorie shall come in.

10 Who is the King of glorie: even the
Lord of hosts, he is the King of glorie.

Ad te Domine. PSAL. 25.

UNto thee, O Lord, will I lift up my soul,
my God, I have put my trust in thee: O
let me not be confounded, neither let mine
enemies triumph over me.

2 For all they that hope in thee, shall not
be ashamed: but such as transgresse without a
cause, shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach
me thy paths.

4 Leade me forth in thy truth, and learn me:
for thou art the God of my salvation: in thee
hath been my hope all the day long.

5 Call to remembrance, O Lord, thy ten-
der mercies: and thy loving kindnesse which
hath been ever of old.

6 Oh remember not the sinnes and offen-
ces of my youth: but according to thy mercie
think thou upon me (O Lord) for thy good-
nesse.

7 Gracious and righteous is the Lord:
therefore will he teach sinners in the way.

8 Them that be meek shall he guide in
judgement: and such as be gentle, them shall
he learn his way.

9 All the paths of the Lord are mercie and

truth: unto such as keep his covenant and his
testimonies.

10 For thy names sake, O Lord: be mer-
cifull unto my sinne, for it is great.

11 What man is he that feareth the Lord:
him shall he teach in the way that he shall
choose.

12 His soul shall dwell at ease: and his seed
shall inherit the land.

13 The secret of the Lord is among them
that fear him: and he will shew them his cove-
nant.

14 Mine eyes are ever looking unto the
Lord: for he shall pluck my feet out of the
net.

15 Turn thee unto me, and have mercie
upon me: for I am desolate and in miserie.

16 The sorrows of my heart are enlarged:
O bring thou me out of my troubles.

17 Look upon mine adversitie and miserie:
and forgive me all my sinne.

18 Consider mine enemies how many they
are: and they bear a tyrannous hate against
me.

19 O keep my soul, and deliver me: let me
not be confounded, for I have put my trust in
thee.

20 Let perfectnesse and righteous dealing
wait upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his
troubles.

Judica me Domine. PSAL. 26.

BE thou my judge, O Lord, for I have
walked innocently: my trust hath been
also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me:
try out my reins and my heart.

3 For thy loving kindnesse is ever before
mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: nei-
ther will I have fellowship with the deceitfull.

5 I have hated the congregation of the
wicked: and will not sit among the ungodly.

6 I will wash my hands in innocencie, O
Lord: and so will I go to thine altar.

7 That I may shew the voice of thanksgiv-
ing: and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy
house: and the place where thine honour
dwelleth.

9 O shut not up my soul with the sinners:
nor my life with the bloudthirstie.

10 In whose hands is wickednesse: and
their right hands are full of gifts.

11 But as for me, I will walk innocently:
O Lord deliver me, and be mercifull unto
me.

12 My foot standeth right: I will praise the
Lord in the congregations.

Domine

Evening
prayer.*Dominus illuminatio. P S A L. 27.*

He Lord is my light and my salvation, whom then shall I fear? the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies and my foes) came upon me to eat up my flesh: they stumbled and fell.

3 Though an host of men were laid against me, yet shall not my heart be afraid: and though there rose up warre against me, yet will I put my trust in him.

4 One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the dayes of my life, to behold the fair beautie of the Lord, and to visit his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me up upon a rock of stone.

6 And now shall he lift up mine head: above mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse: I will sing and speak praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry unto thee: have mercie upon me, and heare me.

9 My heart hath talked of thee, seek ye my face: thy face Lord will I seek.

10 O hide not thou thy face from me: nor cast thy servant away in displeasure.

11 Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

12 When my father and my mother forsake me: the Lord taketh me up.

13 Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

14 Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong.

15 I should utterly have fainted: but that I beleve verily to see the goodnesse of the Lord in the land of the living.

16 O tarrie thou the Lords leisure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. P S A L. 28.

UNto thee will I crie, O Lord my strength: think no scorn of me, lest if thou make as though thou hearest not, I become like them that go down into the pit.

2 Heare the voice of my humble petiti-

ons when I crie unto thee: when I hold up my hands toward the mercie-seat of thy holy temple.

3 O pluck me not away (neither destroy me) with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their own inventions.

5 Recompense them after the work of their hands: pay them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

Afferte Domino. P S A L. 29.

BRing unto the Lord (O ye mightie) bring young rammes unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea: the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the cedar-trees: yea, the Lord breaketh the cedars of Libanus.

6 He made them also to skip like a calf: Libanus also and Sirion like a young unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the hinds to bring forth young, and discovereth the thick bushes: in his temple doth everie man speak of his honour.

9 The Lord sitteth above the water-flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

Exaltabo

Morning
prayer.*Exaltabte, Domine. Psal. 30.*

Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye saints of his:) and give thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperitie I said, I shall never be removed: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou didst turn thy face (from me:) and I was troubled.

8 Then cried I unto thee, O Lord: and gat me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Heare, O Lord, and have mercie upon me: Lord be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded me with gladnesse.

13 Therefore shall every good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

In te, Domine, speravi. Psal. 31.

IN thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bowe down thine eare to me: make haste to deliver me.

3 And be thou my strong rock, and the house of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and leade me for thy names sake.

5 Draw me out of the net that they have laid privily for me: for thou art my strength.

6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad, and rejoyce in thy mercie:

for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of theemie: but hast set my feet in a large room.

10 Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heavinesse: yea, my soul and my bodie.

11 For my life is waxen old with heavinesse: and my yeares with mourning.

12 My strength faileth me, because of mine iniquitie: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessel.

15 For I have heard the blasphemie of the multitude: and fear is on every side, while they conspire together against me, and take their counsel to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

18 Shew thy servant the light of thy countenance: and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee: let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence: which cruelly, disdainfully, and despitefully speak against the righteous.

21 O how plentiful is thy goodnesse, which thou hast laid up for them that fear thee: and that thou hast prepared for them that put their trust in thee, even before the sonnes of men!

22 Thou shalt hide them privily by thine own presence, from the provoking of all men: thou shalt keep them secretly in thy tabernacle from the strife of tongues.

23 Thanks be to the Lord: for he hath shewed me marvellous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Nevertheless thou heardest the voice of my prayer: when I cried unto thee.

26 O love the Lord all ye his saints: for the Lord preserveth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati

Evening
prayer.

Beati quorum. PSAL. 32.



Blessed is he whose un-
righteousnesse is forgi-
ven: and whose sinne is
covered.

2 Blessed is the man
unto whom the Lord
imputeth no sinne: and
in whose spirit there is no guile.

3 For while I held my tongue: my bones
consumed away through my daily complain-
ing.

4 For thy hand is heavy upon me day and
night: and my moisture is like the drought in
summer.

5 I will knowledge my sinne unto thee: and
mine unrighteousnesse have I not hid.

6 I said, I will confesse my sinnes unto the
Lord: and so thou forgavest the wickednesse
of my sinne.

7 For this shall every one that is godly
make his prayer unto thee in a time when
thou mayest be found: but in the great water
floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt
preserve me from trouble: thou shalt compasse
me about with songs of deliverance.

9 I will enform thee, and teach thee in the
way wherein thou shalt go: and I will guide
thee with mine eye.

10 Be ye not like to horse and mule, which
have no understanding: whose mouthes must
be holden with bit and bridle, lest they fall up-
on thee.

11 Great plagues remain for the ungodly:
but whoso putteth his trust in the Lord, mercy
embraceth him on every side.

12 Be glad, O ye righteous, and rejoyce in
the Lord: and be joyfull all ye that are true of
heart.

Exultate iusti. PSAL. 33.

Rejoyce in the Lord, O ye righteous: for
it becometh well the just to be thank-
full.

2 Praise the Lord with harp: sing psalmes
unto him with the lute and instrument of ten
strings.

3 Sing unto the Lord a new song: sing
praises lustily (unto him) with a good cou-
rage.

4 For the word of the Lord is true: and all
his works are faithfull.

5 He loveth righteousness and judge-
ment: the earth is full of the goodnesse of
the Lord.

6 By the word of the Lord were the hea-
vens made: and all the hosts of them by the
breath of his mouth.

7 He gathereth the waters of the sea to-

gether, as it were upon an heap: and layeth
up the deep as in a treasure house.

8 Let all the earth fear the Lord: stand in
awe of him all ye that dwell in the world.

9 For he spake, and it was done: he com-
manded, and it stood fast.

10 The Lord bringeth the counsel of the
heathen to nought: and maketh the devices
of the people to be of none effect, and casteth
out the counsels of princes.

11 The counsel of the Lord shall endure
for ever: and the thoughts of his heart from
generation to generation.

12 Blessed are the people whose God is
the Lord Jehovah: and blessed are the folk
that he hath chosen to him to be his inheri-
tance.

13 The Lord looked down from heaven,
and beheld all the children of men: from the
habitation of his dwelling he considereth all
them that dwell in the earth.

14 He fashioneth all the hearts of them:
and understandeth all their works.

15 There is no king that can be saved by
the multitude of an host: neither is any migh-
ty man delivered by much strength.

16 An horse is counted but a vain thing to
save a man: neither shall he deliver any man
by his great strength.

17 Behold, the eye of the Lord is upon
them that fear him: and upon them that put
their trust in his mercie.

18 To deliver their souls from death: and
to feed them in the time of dearth.

19 Our soul hath patiently carried for the
Lord: for he is our help and our shield.

20 For our heart shall rejoyce in him: be-
cause we have hoped in his holy name.

21 Let thy mercifull kindnesse (O Lord)
be upon us: like as we do put our trust in thee.

Benedicam Domino. PSAL. 34.

I Will alway give thanks unto the Lord: his
praise shall ever be in my mouth.

2 My soul shall make her boast of the
Lord: the humble shall heare thereof and be
glad.

3 O praise the Lord with me: and let us
magnifie his name together.

4 I sought the Lord, and he heard me: yea,
he delivered me out of all my fear.

5 They had an eye unto him, and were
lightened: and their faces were not ashamed.

6 Lo, the poore crieth, and the Lord hea-
reth him: yea, and saveth him out of all his
troubles.

7 The angel of the Lord carrieth round
about them that fear him: and delivereth
them.

8 O taste and see how gracious the Lord
is:

is: blessed is the man that trusteth in him.

9 O fear the Lord ye that be his saints: for they that fear him lack nothing.

10 The lions do lack, and suffer hunger: but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good dayes: keep thy tongue from evil, and thy lips that they speak no guile.

13 Eschew evil, and do good: seek peace, and ensue it.

14 The eyes of the Lord are over the righteous: and his eares are open unto their prayers.

15 The countenance of the Lord is against them that do evil: to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart: and will save such as be of an humble spirit.

18 Great are the troubles of the righteous: but the Lord delivereth him out of all.

19 He keepeth all his bones: so that not one of them is broken.

20 But misfortune shall slay the ungodly: and they that hate the righteous, shall be desolate.

21 The Lord delivereth the souls of his servants: and all they that put their trust in him shall not be destitute.

Judica me, Domine. PSAL. 35.

PLead thou my cause, O Lord, with them that strive with me: and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler: and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me: say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame that seek after my soul: let them be turned back, and brought to confusion, that imagine mischief for me.

5 Let them be as the dust before the winde: and the angel of the Lord scattering them.

6 Let their way be dark and slipperie: and let the angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause: yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him

unawares: and his net that he hath laid privily, catch himself: that he may fall into his own mischief.

9 And my soul be joyfull in the Lord: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoileth him?

11 False witness did rise up: they laid to my charge things that I knew not.

12 They rewarded me evil for good: to the great discomfort of my soul.

13 Neverthelesse, when they were sick, I put on sackcloth, and humbled my soul with fasting: and my prayer shall turn into mine own bosome.

14 I behaved my self as though it had been my friend, or my brother: I went heavily as one that mourneth for his mother.

15 But in mine adversitie they rejoyced, and gathered them together: yea, the very abjects came together against me unawares, making mows at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this: O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly: neither let them wink with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouthes: and said, Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord: hold not thy tongue then, go not farre from me, O Lord.

23 Awake and stand up to judge my quarrell: avenge thou my cause, my God, and my Lord.

24 Judge me, O Lord my God, according to thy righteousness: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion and shame together that rejoyce at my trouble: let them be clothed with rebuke and dishonour that boast themselves against me.

27 Let

27 Let them be glad and rejoyce that fa-
vour my righteous dealing: yea, let them say
alway, Blessed be the Lord, which hath plea-
sure in the prosperitie of his servant.

28 And as for my tongue, it shall be talking
of thy righteousness: and of thy praise all the
day long.

Dixit injustus. PSAL. 36.

MY heart sheweth me the wickednesse of
the ungodly: that there is no fear of
God before his eyes.

2 For he flattereth himself in his own
sight: untill his abominable sinne be found
out.

3 The words of his mouth are unrighteous,
and full of deceit: he hath left off to behave
himself wisely, and to do good.

4 He imagineth mischief upon his bed, and
hath set himself in no good way: neither doth
he abhorre any thing that is evil.

5 Thy mercie (O Lord) reacheth unto the
heavens: and thy faithfulness unto the
clouds.

6 Thy righteousness standeth like the
strong mountains: thy judgements are like
the great deep.

7 Thou Lord shalt save both man and
beast, how excellent is thy mercie, O God:
and the children of men shall put their trust
under the shadow of thy wings.

8 They shall be satisfied with the plente-
ousnes of thy house: and thou shalt give them
drink of thy pleasures, as out of the river.

9 For with thee is the well of life: and in
thy light shall we see light.

10 O continue forth thy loving kindnesse
unto them that know thee: and thy righteou-
nesse unto them that are true of heart.

11 O let not the foot of pride come against
me: and let not the hand of the ungodly cast
me down.

12 There are they fallen (all) that work
wickednesse: they are cast down and shall not
be able to stand.

Noli emulari. PSAL. 37.



Refrain. Refr. Ret not thy self because
of the ungodly: neither
be thou envious against
the evil doers.

2 For they shall soon
be cut down like the
grasse: and be withered
even as the green herb.

3 Put thou thy trust in the Lord, and be
doing good: dwell in the land, and verily
thou shalt be fed.

4 Delight thou in the Lord: and he shall
give thee thy hearts desire.

5 Commit thy way unto the Lord, and put
thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousness as cleare
as the light: and thy just dealing as the noon
day.

7 Hold thee still in the Lord, and abide pa-
tiently upon him: but grieve not thyself at
him whose way doth prosper, against the man
that doth after evil counsels.

8 Leave off from wrath, and let go dis-
pleasure: fret not thy self, else shalt thou be
moved to do evil.

9 Wicked doers shall be rooted out: and
they that patiently abide the Lord, those shall
inherit the land.

10 Yet a little while and the ungodly shall
be clean gone: thou shalt look after his place,
and he shall be away.

11 But the meek spirited shall possesse the
earth: and shall be refreshed in the multitude
of peace.

12 The ungodly seeketh counsel against
the just: and gnasheth upon him with his
teeth.

13 The Lord shall laugh him to scorn: for
he hath seen that his day is coming.

14 The ungodly have drawn out the sword,
and have bent their bow: to cast down the
poore and needie, and to slay such as be of a
right conversation.

15 Their sword shall go through their own
heart: and their bow shall be broken.

16 A small thing that the righteous hath:
is better then great riches of the ungodly.

17 For the arms of the ungodly shall be
broken: and the Lord upholdeth the right-
eous.

18 The Lord knoweth the dayes of the
godly: and their inheritance shall endure for
ever.

19 They shall not be confounded in the
perilous time: and in the dayes of dearth they
shall have enough.

20 As for the ungodly, they shall perish,
and the enemies of the Lord shall consume
as the fat of lambes: yea, even as the smoke
shall they consume away.

21 The ungodly borroweth, and payeth
not again: but the righteous is mercifull and
liberall.

22 Such as be blessed of God shall possesse
the land: and they that be cursed of him shall
be rooted out.

23 The Lord ordereth a good mans going:
and maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away:
for the Lord upholdeth him with his hand.

25 I have been young, and now am old:
and yet saw I never the righteous forsaken,
nor his seed begging their bread.

26 The

Evening
prayer.

26 The righteous is ever mercifull, and lendeth: and his seed is blessed.

27 Flee from evil, and do the thing that is good: and dwell for evermore.

28 For the Lord loveth the thing that is right: he forsaketh not his that be godly, but they are preserved for ever.

29 The righteous shall be punished: as for the seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land: and dwell therein for ever.

31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.

32 The law of his God is in his heart: and his goings shall not slide.

33 The ungodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leave him in his hand: nor condemne him when he is judged.

35 Hope thou in the Lord, and keep his way, and he shall promote thee, that thou shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay-tree.

37 And I went by, and lo he was gone: I sought him, but his place could no where be found.

38 Keep innocencie, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

Domine ne in furore. PSAL. 38.



Ut me not to rebuke (O Lord) in thine anger: neither chasten me in thine heave displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone over my head: and are like a sore burthen too heave for me to bear.

5 My wounds stink and are corrupt: through my foolishnesse.

6 I am brought into so great trouble

and miserie: that I go mourning all the day long.

7 For my loyns are filled with a sore disease: and there is no whole part in my bodie.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood as farre off.

12 They also that sought after my life, laid snares for me: and they that went about to do me evil, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumbe, which doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoyced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confesse my wickednesse: and be sorie for my sinne.

19 But mine enemies live and are mightie: and they that hate me wrongfully, are many in number.

20 They also that reward evil for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou farre from me.

22 Hasten thee to help me: O Lord God of my salvation.

Dixi, Custodiam. PSAL. 39.

I said, I will take heed to my wayes: that I offend not in my tongue.

2 I will keep my mouth as it were with a bridle: while the ungodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence, yea even from good words, but it was pain and grief to me.

4 My heart was hot within me, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord let me know mine end, and the number of my dayes: that I may be certified how long I have to live.

6 Behold, thou hast made my dayes as it were a span long: and mine age is even

as nothing in respect of thee, and verily every man living is altogether vanitie.

7 For man walketh in a vain shadow, and disquieteth himself in vain: he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truly my hope is even in thee.

9 Deliver me from all mine offences: and make me not a rebuke unto the foolish.

10 I became dumbe, and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am even consumed by the means of thy heavie hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: every man therefore is but vanitie.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a sojourner: as all my fathers were.

15 O spare me a little that I may recover my strength: before I go hence and be no more seen.

Expectans expectavi. PSAL. 40.

I Waited patiently for the Lord: and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay: and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth: even a thanksgiving unto our God.

4 Many shall see it, and fear: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done: like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them and speak of them: they should be more then I am able to expresse.

8 Sacrifice and meat-offering thou wouldst not have: but mine eares hast thou opened.

9 Burnt-offerings and sacrifice for sinne hast thou not required: then said I, Lo, I come.

10 In the volume of the book it is written of me, that I should fulfill thy will, O my God: I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercie and truth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy loving kindnesse and thy truth alway preserve me.

15 For innumerable troubles are come about me, my finnes have taken such hold upon me, that I am not able to look up: yea, they are more in number then the haire of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together, that seek after my soul to destroy it: let them be driven backward and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poore and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

Beatus qui intelligit. PSAL. 41.



Blessed is he that considereth the poore (and needie:) the Lord shall deliver him in the time of trouble.

2 The Lord preserve him and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sickness.

4 I said, Lord, be mercifull unto me: heal my soul, for I have sinned against thee.

5 Mine enemies speak evil of me: when shall he die, and his name perish?

6 And if he come to see me, he speaketh vanitie: and his heart conceiveth falsehood within himself, and when he cometh forth, he telleth it.

7 All mine enemies whisper together against me: even against me do they imagine this evil.

8 Let the sentence of guiltinesse proceed against him: and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend whom I trusted: which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord: raise thou me up again, & I shall reward them.

11 By

Evening prayer.

11 By this I know thou favourest me: that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. PSAL. 42.

LIke as the hart desireth the water brooks: so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God: when shall I come to appear before the presence of God?

3 My teares have been my meat day and night: while they daily say unto me, Where is now thy God?

4 Now when I think thereupon, I pour out my heart by my self: for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving: among such as keep holy day.

6 Why art thou so full of heaviness (O my soul:) and why art thou so disquieted within me?

7 Put thy trust in God: for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me: therefore will I remember thee concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise of the water-pipes: all thy waves and storms are gone over me.

10 The Lord hath granted his loving kindness on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why hast thou forgotten me: why go I thus heavily, while the enemy oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely while they say daily unto me: Where is now thy God?

14 Why art thou so vexed, O my soul: and why art thou so disquieted within me?

15 O put thy trust in God: for I will yet thank him which is the help of my countenance, and my God.

Judica me Deus. PSAL. 43.

Give sentence with me, O God, and defend my cause against the ungodly people: O deliver me from the deceitful and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why go

I so heavily, while the enemy oppresseth me?

3 O send out thy light and thy truth, that they may lead me: and bring me unto thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladness: and upon the harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet give him thanks, which is the help of my countenance, and my God.

Deus auribus. PSAL. 44.



E' have heard with our eares, O God, our fathers have told us: what thou hast done in their time of old.

Morning prayer.

2 How thou hast driven out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their own sword: neither was it their own arm that helped them.

4 But thy right hand and thine arm, and the light of thy countenance: because thou hadst a favour unto them.

5 Thou art my King (O God:) send help unto Jacob.

6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rise up against us.

7 For I will not trust in my bow: it is not my sword that shall help me.

8 But it is thou that savest us from our enemies: and puttest them to confusion that hate us.

9 We make our boast of God all day long: and will praise thy name for ever.

10 But now thou art farre off, and puttest us to confusion: and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies: so that they which hate us spoil our goods.

12 Thou lettest us to be eaten up like sheep: and hast scattered us among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest us to be rebuked of our neighbours: to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a byword among the heathen: and that the people shake their heads at us.

16 My confusion is daily before me: and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemers for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee: nor believe our selves frowardly in thy covenant.

19 Our heart is not turned back: neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of dragons: and covered us with the shadow of death.

21 If we have forgotten the name of our God, and holden up our hands to any strange God: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soul is brought low even unto the dust: our belly cleaveth unto the ground.

26 Arise and help us: and deliver us for thy mercies sake.

Eruſtauit cor meum. PSAL. 45.

MY heart is ending of a good matter: I speak of the things which I have made unto the king.

2 My tongue is the pen: of a readie writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mightie: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meeknesse and righteousness, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the midst among the kings enemies.

7 Thy seat (O God) endureth for ever: the scepter of thy kingdome is a right scepter.

8 Thou hast loved righteousness, and hated iniquitie: wherefore God (even thy God) hath anointed thee with the oyl of gladnesse above thy fellows.

9 All thy garments smell of myrrhe, aloes, and cassia: out of the ivorie palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the queen in a vesture of gold (wrought about with divers colours.)

11 Hearken (O daughter) and consider, encline thine ear: forget also thine own people, and thy fathers house.

12 So shall the king have pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the king in raiment of needle work: the virgins that be her fellows shall bear her companie, and shall be brought unto thee.

16 With joy and gladnesse shall they be brought: and shall enter into the kings palace.

17 Instead of thy fathers thou shalt have children: whom thou mayest make princes in all lands.

18 I will remember thy name from one generation unto another: therefore shall the people give thanks unto thee world without end.

Deus noster refugium. PSAL. 46.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the citie of God: the holy place of the tabernacle of the most highest.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdomes are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.


8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the spear in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hosts is with us: the God of Jacob is our refuge.

Omnes gentes plaudite. PSAL. 47.

 Clap your hands together, (all ye people:) O sing unto God with the voice of melodie.

2 For the Lord is high, and to be feared: he is the great King upon all the earth.

3 He shall subdue the people under us: and the nations under our feet.

4 He shall choose out an heritage for us: even the worship of Jacob whom he loved.

5 God is gone up with a merrie noise: and the Lord with the sound of the trump.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our King.

7 For God is the King of all the earth: sing ye praises with understanding.

8 God reigneth over the heathen: God sitteth upon his holy seat.

9 The princes of the people are joynd unto the people of the God of Abraham: for God (which is very high exalted) doth defend the earth as it were with a shield.

Magnus Dominus. PSAL. 48.

Great is the Lord, and highly to be praised: in the citie of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth: upon the north lieth the citie of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the kings of the earth are gathered: and gone by together.

4 They marvelled to see such things: they were astonied and suddenly cast down.

5 Fear came there upon them, and sorrow: as upon a woman in her travail.

6 Thou shalt break the ships of the sea: through the east winde.

7 Like as we have heard, so have we seen in the citie of the Lord of hosts, in the citie of our God: God upholdeth the same for ever.

8 We wait for thy loving kindnesse (O God:) in the midst of thy temple.

9 O God, according unto thy name, so is thy praise unto the worlds end: thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Juda be glad: because of thy judgements.

11 Walk about Sion, and go round about her: and tell the towers thereof.

12 Mark well her bulwarks, set up her houses: that ye may tell them that come after.

13 For this God is our God for ever and ever: he shall be our guide unto death.

Audite hæc omnes. PSAL. 49.

O Heare ye this, all ye people: ponder it with your eares all ye that dwell in the world.

2 High and low, rich and poore: one with another.

3 My mouth shall speak of wisdom: and

my heart shall muse of understanding.

4 I will encline mine eare to the parable: and shew my dark speech upon the harp.

5 Wherefore should I fear in the dayes of wickednesse: and when the wickednesse of my heels compasseth me round about?

6 There be some that put their trust in their goods: and boast themselves in the multitude of their riches.

7 But no man may deliver his brother: nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, and leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

12 Neverthelesse, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishnesse: and their posteritic praise their saying.

14 They lie in the hell like sheep, death gnaweth upon them, and the righteous shall have domination over them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid though one be made rich: or if the glorie of his house be increased.

17 For he shall carrie nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived he counted himself an happie man: and so long as thou dost well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers: and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

Deus deorum. PSAL. 50.



He Lord, even the most mighty God hath spoken: and called the world, from the rising up of the sunne, unto the going down thereof.

Morning prayer.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keep silence: there shall go before him a

consuming fire, and a mightie tempest shall be stirred up round about him.

4 He shall call the heaven from above: and the earth, that he may judge his people.

5 Gather my saints together unto me: those that have made a covenant with me, with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Heare, O my people, and I will speak: I my self will testifie against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt-offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goats out of thy folds.

10 For all the beasts of the Forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungrie I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eat bulls flesh: and drink the bloud of goats?

14 Offer unto God thanksgiving: and pay thy vows unto the most Highest.

15 And call upon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But unto the ungodly said God: Why dost thou preach my laws, and takest my covenant in thy mouth?

17. Whereas thou hatest to be reformed: and hast cast my words behinde thee.

18 When thou sawest a thief, thou consentedst unto him: and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou sawest and spakest against thy brother: yea, and hast slandered thine own mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self: but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me: and to him that ordereth his conversation right, will I shew the salvation of God.

Miserere mei Deus. PSAL. 51.

HAve mercie upon me, O God, after thy great goodnesse: according to the mul-

titude of thy mercies do away mine offences.

2 Wash me thoroughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledg my faults: and my sinne is ever before me.

4 Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and cleare when thou art judged.

5 Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

6 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

7 Thou shalt purge me with hyssope, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

8 Thou shalt make me heare of joy and gladnesse: that the bones which thou hast broken may rejoyce.

9 Turn thy face from my finnes: and put out all my misdeeds.

10 Make me a clean heart, O God: and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

13 Then shall I teach thy wayes unto the wicked: and sinners shall be converted unto thee.

14 Deliver me from blood-guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, else would I give it thee: but thou delightest not in burnt-offerings.

17 The sacrifice of God is a troubled spirit: a broken and a contrite heart (O God) shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine altar.

Quid gloriaris? PSAL. 52.

WHy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharp rasour.

4 Thou hast loved unrighteousnesse more then goodnesse: and to talk of lies more then righteousness.

5 Thou

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall take thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and fear: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of his riches, and strengthened himself in his wickedness.

9 As for me, I am like a green olive-tree in the house of God: my trust is in the tender mercie of God for ever and ever.

10 I will alwayes give thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. PSAL. 53.

H He foolish bodie hath said in his heart: There is no God.

2 Corrupt are they & become abominable in their wickednes: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickednesse: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given unto Israel out of Sion: oh that the Lord would deliver his people out of captivity!

8 Then should Jacob rejoyce: and Israel should be right glad.

Deus, in nomine. PSAL. 54.

SAve me, O God, for thy names sake: and save me in thy strength.

2 Heare my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy name (O Lord:) because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Exaudi Deus. PSAL. 55.

HEare my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and heare me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief, so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove: for then would I flie away, & be at rest.

7 Lo then would I get me away farre off: and remain in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousnesse and strife in the citie.

10 Day and night they go about within the walls thereof: mischief also and sorrow are in the mids of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have born it.

13 Neither was it mine adversarie that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou my companion: my guide and mine own familiar friend.

15 We took sweet counsel together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

18 In the evening, and morning, and at noon day will I pray, and that instantly: and he shall heare my voice.

19 It is he that hath delivered my soul in peace, from the battell that was against me: for there were many with me.

20 Yea, even God that endureth for ever, shall heare me, and bring them down: for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him: and he brake his covenant.

22 The words of his mouth were softer then butter, having warre in his heart: his words

Morning
prayer.

were smother then oyl, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.

24 And as for them: thou, O God, shalt bring them into the pit of destruction.

25 The blouthirstie and deceitfull men shall not live out half their dayes: neverthelesse, my trust shall be in thee, O Lord.

Miserere mei Deus. PSAL. 56.

BE mercifull unto me, O God, for man goeth about to devoure me: he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallow me up: for they be many that fight against me, O thou most Higheft.

3 Neverthelesse, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words: all that they imagine is to do me evil.

6 They hold all together, and keep themselves close: and mark my steps when they lay wait for my soul.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my flittings, put my teares into thy bottle: are not these things noted in thy book?

9 Whensoever I call upon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I rejoyce: in the Lords word will I comfort me.

11 Yea, in God have I put my trust: I will not be afraid what man can do unto me.

12 Unto thee (O God) will I pay my vows: unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling: that I may walk before God in the light of the living.

Miserere mei Deus. PSAL. 57.

BE mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee: and under the shadow of thy wings shall be my refuge untill this tyrannie be overpast.

2 I will call unto the most high God: even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven: and save me from the reproof of him that would eat me up.

4 God shall send forth his mercie and truth: my soul is among lions.

5 And I lie even among the children of men (that are set on fire:) whose teeth are spears, and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens: and thy glorie above all the earth.

7 They have laid a net for my feet: and pressed down my soul: they have digged a pit before me, and are fallen into the mids of it themselves.

8 My heart is fixed, O God, my heart is fixed: I will sing and give praise.

9 Awake up my glorie, awake lute and harp: I myself will awake right early.

10 I will give thanks unto thee, O Lord, among the people: and I will sing unto thee among the nations.

11 For the greatnesse of thy mercie reacheth unto the heavens: and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens: and thy glorie above all the earth.

Si vere utique. PSAL. 58.

ARe your mindes set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sonnes of men?

2 Yea, ye imagine mischief in your heart upon the earth: and your hands deal with wickednesse.

3 The ungodly are froward even from their mothers wombe: as soon as they be born, they go astray, and speak lies.

4 They are as venomous as the poyson of a serpent: even like the deaf adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charm he never so wisely.

6 Break their teeth (O God) in their mouthes, smite the jaw-bones of the lions, O Lord: let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman: and let them not see the sunne.

8 Or ever your pots be made hot with thorns: so let indignation vex him even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance: he shall wash his footsteps in the bloud of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous: doubtlesse there is a God that judgeth the earth.

Eripe me de inimicis. PSAL. 59.

Deliver me from mine enemies, (O God:) defend me from them that rise up against me.

2 O deliver me from the wicked doers; and save me from the blouthirstie men,

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prayer.

3 For lo, they lie waiting for my soul: the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They run and prepare themselves, without my fault: arise thou therefore to help me, and behold.

5 Stand up (O Lord God of hosts) thou God of Israel, to visit all the heathen: and be not mercifull unto them that offend of malicious wickednesse.

6 They go to and fro in the evening: they grin like a dog, and run about through the citie.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth heare?

8 But thou, O Lord, shalt have them in derision: and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plentifully: and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord our defence.

12 For the sinne of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God which ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will returne grin like a dog, and will go about the citie.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. PSAL. 66.

O God, thou hast cast us out, and scattered us abroad: thou also hast been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my lawgiver.

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will leade me into the strong citie: who will bring me into Edom?

10 Hast thou not cast us out, O God: wilt not thou, O God, go out with our hosts?

11 O be thou our help in trouble: for vain is the help of man.

12 Through God will we do great acts: for it is he that shall tread down our enemies.

Exaudi Deus. PSAL. 61.

Hear my crying, O God: give care unto my prayer.

2 From the ends of the earth will I call unto thee: when my heart is in heavinesse.

3 O set me up upon the rock that is higher then I: for thou hast been my hope, and a strong tower for me against the enemy.

4 I will dwell in thy tabernacle for ever: and my trust shall be under the covering of thy wings.

5 For thou, O Lord, hast heard my desires: and hast given an heritage unto those that fear thy name.

6 Thou shalt grant the king a long life: that his yeares may endure throughout all generations.

7 He shall dwell before God for ever: O prepare thy loving mercie and faithfulness, that they may preserve him.

8 So will I alwayes sing praise unto thy name: that I may daily perform my vows.

Nonne Deo. PSAL. 62.



Y soul truely waiteth still upon God: for of him cometh my salvation.

He verily is my strength and my salvation: he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man: ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out whom God will exalt: their delight is in lies, they give good words with their mouth, but curse with their heart.

5 Nevertheless, my soul, wait thou still upon God: for my hope is in him.

6 He

Morning prayer.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glorie: the rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people:) poure out your hearts before him, for God is our hope.

9 As for the children of men, they are but vain: the children of men are deceitfull upon the weights, they are altogether lighter then vanitie it self.

10 O trust not in wrong and robberie, give not your selves unto vanitie: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God,

12 And that thou Lord art mercifull: for thou rewardest every man according to his work.

Deus, Deus meus. PSAL. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and drie land where no water is.

3 Thus have I looked for thee in holinesse: that I might behold thy power and glorie.

4 For thy loving kindnesse is better then the life it self: my lips shall praise thee.

5 As long as I live will I magnifie thee on this manner: & lift up my hands in thy name.

6 My soul shall be satisfied even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.

7 Have I not remembered thee in my bed: and thought upon thee when I was waking?

8 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

9 My soul hangeth upon thee: thy right hand hath upholden me.

10 These also that seek the hurt of my soul: they shall go under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for foxes.

12 But the king shall rejoyce in God, all they also that swear by him shall be commended: for the mouth of them that speak lies, shall be stopped.

Exaudi Deus. PSAL. 64.

Hear me my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: insomuch that whoso seeth them, shall laugh them to scorn.

9 And all men that see it, shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

Te decet hymnus. PSAL. 65.



Thou O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: oh be thou mercifull unto our sinnes.

4 Blessed is the man whom thou choosest and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth, shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and blessest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and blessest the increase of it.

12 Thou crownest the yeare with thy goodnesse: and thy clouds drop fatnesse.

13 They

Evening prayer.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

Jubilare Deo. PSAL. 66.

O Be joyfull in God all ye lands: sing praises unto the honour of his name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy name.

4 O come hither, and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into drie land: so that they went through the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soul in life: and suffereth not our feet to slip.

9 For thou (O God) hast proved us: thou also hast tried us, like as silver is tried.

10 Thou broughtest us into the snare: and laydest trouble upon our loyns.

11 Thou sufferedst men to ride over our heads: we went through fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thy house with burnt-offerings: and I will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt-sacrifices, with the incense of rammes: I will offer bullocks and goats.

14 O come hither and hearken all ye that fear God: and I will tell you what he hath done for my soul.

15 I called unto him with my mouth: and gave him praises with my tongue.

16 If I encline unto wickednesse with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. PSAL. 67.

God be mercifull unto us, and blesse us: and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth: thy saving health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the nations rejoyce and be glad: for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, even our own God shall give us his blessing.

7 God shall blesse us: and all the ends of the world shall fear him.

Exurgat Deus. PSAL. 68.



Et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoke vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merrie and joyfull.

4 O sing unto God, and sing praises unto his name: magnifie him that rideth upon the heavens, as it were upon an horse, praise him in his name, yea, and rejoyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious rain upon thine inheritance: and refreshedst it when it was weary.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gave the word: great was the companie of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the household divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

Morning prayer.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why hop ye so ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The chariots of God are twentie thousand, even thousands of angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivitie captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be red through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuary.

25 The fingers go before, the minstrels follow after: in the midst are the damsels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord, in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsel: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the companies of the spearmen, and multitude of the mightie, are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the Morians land shall soon stretch out her hands unto God.

32 Sing unto God, O ye kingdomes of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mightie voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Saluum me fac. PSAL. 69.



Ave me, O God: for the waters are come in, even unto my soul.

2 I stick fast in the deep mire where no ground is: I am come into deep waters, so that the floods run over me.

3 I am wearie of crying, my throat is drie: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the haire of my head: they that are mine enemies, and would destroy me guiltlesse, are mightie.

5 I payed them the things that I never took: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not those that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethren: even an aliant unto my mothers children.

9 For the zeal of thy house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But Lord, I make my prayer unto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercie: even in the truth of thy salvation.

15 Take me out of the mire, that I sink not: oh let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water-flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Heare me, O Lord, for thy loving kindness is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: oh haste thee, and heare me.

19 Draw nigh unto my soul, and save it: oh deliver me, because of mine enemies.

20 Thou

Evening prayer.

20 Thou hast known my reproof, my shame, and my dishonour: mine adversaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heaviness: I looked for some to have pite on me, but there was no man, neither und I any to comfort me.

22 They gave me gall to eat: and when I was thirstie, they gave me vinegar to drink.

23 Let their table be made a snare to take themselves withall: and let the things (that should have been for their wealth) be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bowe down their backs.

25 Poure out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poore and in heaviness: thy help (O God) shall lift me up.

31 I will praise the name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock, that hath horns and hoofs.

33 The humble shall consider this, and be glad: seek ye after God, and your soul shall live.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heaven and earth praise him: the sea, and all that moveth therein.

36 For God will save Sion, and build the cities of Juda: that men may dwell there, and have it in possession.

37 The posteritie also of his servants shall inherit it: and they that love his name, shall dwell therein.

Deus in adiutorium. P S A L. 70.

Haste thee, O God, to deliver me: make haste to help me, O Lord.

2 Let them be ashamed and confounded that seek after my soul: let them be turned backward and put to confusion, that wish me evil.

3 Let them (for their reward) be soon brought to shame: that crie over me, There, there.

4 But let all those that seek thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.

5 As for me, I am poore and in misery: haste thee unto me (O God.)

6 Thou art my helper and my redeemer: O Lord, make no long tarrying.

In te Domine speravi. P S A L. 71.



In thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, encline thine eare unto me, and save me.

2 Be thou my strong hold, whereunto I may alway resort: thou hast promised to help me, for thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

5 Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers wombe, my praise shall be alway of thee.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: (that I may sing of thy glorie) and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsel together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not farre from me, O God: my God haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour, that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth up untill now: therefore will I tell of thy wondrous works.

16 Forsake me not, O God, in mine old age, when I am gray-headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Morning prayer.

17 Thy

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me: and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulnesse (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy one of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness all the day long: for they are confounded and brought unto shame that seek to do me evil.

Deus iudicium. PSAL. 72.

Give the king thy judgements (O God:) and thy righteousness unto the kings sonne.

2 Then shall he judge the people according unto right: and defend the poore.

3 The mountains also shall bring peace: and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right: defend the children of the poore, and punish the wrong doer.

5 They shall fear thee as long as the sunne and moon endureth: from one generation to another.

6 He shall come down like the rain into a fleece of wooll: even as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust.

10 The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him: all nations shall do him service.

12 For he shall deliver the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be favourable to the simple and needie: and shall preserve the souls of the poore.

14 He shall deliver their souls from falshood

and wrong: and deare shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia: prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth high upon the hills: his fruit shall shake like Libanus, and shall be green in the citie, like grass upon the earth.

17 His name shall endure for ever, his name shall remain under the sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord GOD, even the God of Israel: which onely doth wonderful things.

19 And blessed be the name of his majestie for ever: and all the earth shall be filled with his majestie. Amen, Amen.

Quam bonus Israel. PSAL. 73.



Truely God is loving unto Israel: even unto such as are of a clean heart. Evening prayer.

2 Nevertheless, my feet were almost gone: my treadings had wellnigh slipped.

3 And why? I was grieved at the wicked: I do also see the ungodly in such prosperitie.

4 For they are in no peril of death: but are lustie and strong.

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and overwhelmed with crueltye.

7 Their eyes swell with fatnesse: and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemie: their talking is against the most Highest.

9 For they stretch forth their mouth unto the heaven: and their tongue goeth through the world.

10 Therefore fall the people unto them: and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most Highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in vain, and washed my hands in innocencie.

13 All the day long have I been punished: and chastened every morning.

14 Yea, and I had almost said even as they: but lo, then should I have condemned the generation of thy children.

15 Then

15 Then thought I to understand this: but it was too hard for me.

16 Untill I went into the sanctuarie of God: then understood I the end of these men.

17 Namely how thou dost set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a fearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsel: and after that receive me with glorie.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works (in the gates of the daughter of Sion.)

Ut quid Deus. PSAL. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy feet, that thou mayest utterly destroy every enemy: which hath done evil in thy sanctuarie.

5 Thine adversaries roar in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees: was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: no nor one is there among us that understandeth any more.

11 O God, how long shall the adversarie do this dishonour: how long shall the enemy blaspheme thy name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou diddest divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou brougest out fountains and waters out of the hard rocks: thou driedst up mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this O Lord, how the enemy hath rebuked: and how the foolish people have blasphemed thy name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poore for ever.

21 Look upon the covenant: for all the earth is full of darkness, & cruell habitations.

22 Oh let not the simple go away ashamed: but let the poore and needie give praise unto thy name.

23 Arise, O God, maintain thine own cause: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Confitebimur tibi. PSAL. 75.



Unto thee (O God) do we give thanks: yea, unto thee do we give thanks.

2 Thy name also is so high: and that do thy wondrous works declare.

3 When I receive the congregation: I shall judge according unto right.

4 The earth is weak, and all the inhabitants thereof: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not with a stiff neck.

7 For promotion cometh neither from the east nor from the west: nor yet from the south.

8 And

Morning prayer.

8 And why? God is the iudger: he putteth down one, and setteth up another.

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.

10 As for the dregs thereof: all the ungodly of the earth shall drink them, and suck them out.

11 But I will talk of the God of Jacob: and praise him for ever.

12 All the horns of the ungodly also will I break: and the horns of the righteous shall be exalted.

Norus in Judea. PSAL. 76.

IN Jury is God known: his name is great in Israel.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake he the arrows of the bow: the shield, the sword, and the battell.

4 Thou art of more honour and might: then the hills of the robbers.

5 The proud are robbed, they have slept their sleep: and all the men (whose hands were mightie) have found nothing.

6 At thy rebuke (O God of Jacob:) both the chariot and horse are fallen.

7 Thou euen thou art to be feared: and who may stand in thy sight when thou art angrie?

8 Thou didst cause thy judgement to be heard from heaven: the earth trembled and was still.

9 When God arose to judgement: and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praise: and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrain the spirit of princes: and is wonderfull among the kings of the earth.

Vocemē ad Dominum. PSAL. 77.

I Will crie unto God with my voice: euen unto God will I crie with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heaviness I will think upon God: when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking: I am so feeble that I cannot speak.

5 I have considered the dayes of old: and the yeares that are past.

6 I call to remembrance my song: and in the night I commune with mine own heart, and search out my spirits.

7 Will the Lord absent himself for ever: and will he be no more intreated?

8 Is his mercie clean gone for ever: and is his promise come utterly to an end for evermore?

9 Hath God forgotten to be gracious: and will he shut up his loving kindnesse in displeasure?

10 And I said, It is mine own infirmities: but I will remember the yeares of the right hand of the most Highest.

11 I will remember the works of the Lord: and call to minde thy wonders of old time.

12 I will think also of all thy works: and my talking shall be of thy doings.

13 Thy way, O God, is holy: who is so great a God (as our God?)

14 Thou art the God that doth wonders: and hast declared thy power among the people.

15 Thou hast mightily delivered thy people: euen the sonnes of Jacob and Joseph.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the aire thundred: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightnings shone upon the ground, the earth was moved, and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

Attendite populi. PSAL. 78.



Hear my law, O my people: *Evening prayer.*
encline your eares unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull works that he hath done.

5 He made a covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children the same.

8 That they might put their trust in God: and not to forget the works of God, but to keep his commandments.

9 And

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed and carrying bows, turned themselves back in the day of battell.

11 They kept not the covenant of God: and would not walk in his law.

12 But forgot what he had done: and the wonderfull works that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go through: he made the waters to stand on an heap.

15 In the day time also he led them with a cloud: and all the night through with a light of fire.

16 He clave the hard rocks in the wilderness: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stonie rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wilderness.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wilderness?

21 He smote the stonie rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heaveie displeasure against Israel.

23 Because they beleaved not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doores of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat angels food: for he sent them meat enough.

27 He caused the east-winde to blow under heaven: and through his power he brought in the south-west-winde.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes, the heaveie wrath of God came upon them, and slew the wealthiest of them: yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleaved not his wonderous works.

33 Therefore their dayes did he consume in vanitie: and their yeares in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength: and that the high God was their redeemer.

36 Nevertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his covenant.

38 But he was so mercifull, that he forgave their misdeeds: and destroyed them not.

39 Yea many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a winde that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy one in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into bloud: so that they might not drink of the rivers.

46 He sent lice among them and devoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hailstones: and their mulberrie-trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent evil angels among them.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his sanctuary: even to his mountain, which he purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beautie into the enemies hand.

63 He gave his people over also unto the sword: and was wroth with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: even the hill of Sion, which he loved.

70 And there he builded his temple on high: and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant: and took him away from the sheepfolds.

72 As he was following the ewes great with young ones, he took him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart: and ruled them prudently with all his power.

Deus, venerunt. P S A L. 79.



God, the heathen are come into thine inheritance: thy holy temple have they defiled, and made Jerusalem an heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the

fowls of the aire: and the flesh of thy saints unto the beasts of the land.

3 Their blood have they shed like water on every side of Jerusalem: and there was no man to burie them.

4 We are become an open shame to our enemies: a very scorn and derision unto them that are round about us.

5 Lord, how long wilt thou be angrie: shall thy jealousy burn like fire for ever?

6 Poure out thine indignation upon the heathen that have not known thee: and upon the kingdomes that have not called upon thy name.

7 For they have devoured Jacob: and laid waste his dwelling place.

8 O remember not our old sinnes, but have mercie upon us, and that soon: for we are come to great miserie.

9 Help us, O God of our salvation, for the glorie of thy name: O deliver us, and be mercifull unto our sinnes for thy names sake.

10 Wherefore do the heathen say: Where is now their God?

11 O let the vengeance of thy servants blood that is shed: be openly shewed upon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours have blasphemed thee: reward thou them (O Lord) seven fold into their bosome.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. P S A L. 80.

Hear, O thou Shepherd of Israel, thou that ledest Joseph like a sheep: shew thy self also thou that sittest upon the cherubims.

2 Before Ephraim, Benjamin, and Manasses: stirre up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angrie with thy people that prayeth?

5 Thou feedest them with the bread of teares: and givest them plenteousnesse of teares to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again thou God of hosts: shew the

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the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly cedar-trees.

11 She stretched out her branches unto the sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde bore out of the wood doth root it up: and the wilde beasts of the field devoure it.

14 Turn thee again, thou God of hosts, look down from heaven: behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted: and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand: and upon the sonne of man whom thou madest so strong for thy own self.

18 And so will not we go back from thee: O let us live, and we shall call upon thy name.

19 Turn us again, O Lord God of hosts: shew the light of thy countenance, and we shall be whole.

Exultate Deo. PSAL. 81.

Sing we merrily unto God our strength: make a cheerfull noise unto the God of Jacob.

2 Take the psalme, bring hither the tabret: the merrie harp with the lute.

3 Blow up the trumpet in the new moon: even in the time appointed, and upon our solemne feast day.

4 For this was made a statute for Israel: and a law of the God of Jacob.

5 This he ordained in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden: and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee: and heard thee what time as the storm fell upon thee.

8 I proved thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.

10 There shall no strange god be in thee: neither shalt thou worship any other god.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I shall fill it.

12 But my people would not heare my voice: and Israel would not obey me.

13 So I gave them up unto their own hearts lust: and let them follow their own imaginations.

14 O that my people would have hearkened unto me: for if Israel had walked in my ways.

15 I should soon have put down their enemies: and turned my hand against their adversaries.

16 The haters of the Lord should have been found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat-floure: and with hony out of the stonie rock should I have satisfied thee.

Deus stetit. PSAL. 82.



Od standeth in the congregation of princes: he is a judge among gods. *Evening prayer.*

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poore and fatherlesse: see that such as be in need and necessitie, have right.

4 Deliver the outcast and poore: save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darknesse: all the foundations of the earth be out of course.

6 I have said, Ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all the heathen to thine inheritance.

Deus, quis similis. PSAL. 83.

Hold not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsel against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The tabernacles of the Edomites, and the Ismaelites: the Moabites and Hagarenes.

7 Gebal, and Animon, and Amalech: the Philistines, with them that dwell at Tyre.

8 Assur also is joynted unto them: and have holpen the children of Lot.

9 But do thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor: and became as the dung of the earth.

11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.

12 Which say, Let us take to our selves: the houses of God in possession.

13 O my God, make them like unto a wheel: and as the stubble before the winde.

14 Like as the fire that burneth up the wood: and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest: and make them afraid with thy storm.

16 Make their faces ashamed, O Lord: that they may seek thy name.

17 Let them be confounded and vexed ever more and more: let them be put to shame and perish.

18 And they shall know that thou (whose name is Jehovah:) art onely the most highest over all the earth.

Quam dilecta. PSAL. 84.

O How amiable are thy dwellings: thou Lord of hosts!

2 My soul hath a desire and longing to enter into the courts of the Lord: my heart and my flesh rejoyce in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: even thy altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house: they will be alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of miserie, use it for a well: and the pools are filled with water.

7 They will go from strength to strength: and unto the God of gods appeareth every one of them in Sion.

8 O Lord God of hosts, heare my prayer: hearken, O God of Jacob.

9 Behold, O God, our defender: and look upon the face of thine anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore-keeper in the house of my God: then to dwell in the tents of ungodlinesse.

12 For the Lord God is a light and defence: the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts: blessed is the man that putteth his trust in thee.

Benedixisti Domine. PSAL. 85.

Lord, thou art become gracious unto thy land: thou hast turned away the captivtie of Jacob.

2 Thou hast forgiven the offence of thy people: and covered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour: and let thine anger cease from us.

5 Wilt thou be displeased at us for ever: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turn again and quicken us: that thy people may rejoyce in thee?

7 Shew us thy mercie, O Lord: and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me: for he shall speak peace unto his people, and to his saints, that they turn not again.

9 For his salvation is nigh them that fear him: that glorie may dwell in our land.

10 Mercie and truth are met together: righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth: and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness: and our land shall give her increase.

13 Righteousnesse shall go before him: and he shall direct his going in the way.

Inclina Domine. PSAL. 86:

Bowe down thine eare, O Lord, and heare me: for I am poore and in miserie. Morning prayer.

2 Preserve thou my soul, for I am holy: my God save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord art good and gracious: and of great mercie unto all them that call upon thee.

6 Give eare Lord unto my prayer: and ponder the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among

8 Among the gods there is none like unto thee (O Lord:) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way (O Lord) and I will walk in thy truth: O knit my heart unto thee, that I may fear thy name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy name for evermore.

13 For great is thy mercie toward me: and thou hast delivered my soul from the netthermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie: long-suffering, plenteous in goodnesse and truth.

16 O turn thee then unto me, and have mercie upon me: give thy strength unto thy servant, and help the sonne of thine handmaid.

17 Shew some good token upon me for good, that they which hate me may see it, and be ashamed: because thou Lord hast holpen me and comforted me.

Fundamenta ejus. PSAL. 87.

Her foundations are upon the holy hills: the Lord loveth the gates of Sion more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistims also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall stablish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. PSAL. 88.

O Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, encline thine care unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out my hands unto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise up again and praise thee?

11 Shall thy loving kindnesse be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark: and thy righteousness in the land where all things are forgotten?

13 Unto thee have I cried, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul: and hidest thou thy face from me?

15 I am in miserie, and like unto him that is at the point to die: (even from my youth up) thy terrors have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth over me: and the fear of thee hath undone me.

17 They came round about me daily like water: and compassed me together on every side.

18 My lovers and friends hast thou put away from me: and hid mine acquaintance out of my sight.

Misericordias Domini. PSAL. 89.



Y song shall be alway of the loving kindnesse of the Lord: with my mouth will I ever be shewing thy truth from one generation to another.

Evening prayer.

2 For I have said, Mercie shall be set up for ever: thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen: I have sworn unto David my servant.

4 Thy seed will I stablish for ever: & set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works: and thy truth in the congregation of the saints.

6 For who is he among the clouds: that shall be compared unto the Lord?

7 And what is he among the gods: that shall be like unto the Lord?

8 God is very greatly to be feared in the counsel of the saints: and to be had in reverence of all them that are about him.

9 O Lord God of hosts, who is like unto thee: thy truth (most mightie Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mightie arm.

12 The heavens are thine, the earth also is thine: thou hast laid the foundation of the round world, and all that therein is.

13 Thou hast made the north & the south: Tabor & Hermon shall rejoyce in thy name.

14 Thou hast a mightie arm: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitation of thy seat: mercie and truth shall go before thy face.

16 Blessed is the people (O Lord) that can rejoyce in thee: they shall walk in the light of thy countenance.

17 Their delight shall be daily in thy name: and in thy righteousness shall they make their boast.

18 For thou art the glorie of their strength: and in thy loving kindnesse thou shalt lift up our horns.

19 For the Lord is our defence: the holy one of Israel is our King.

20 Thou spakest sometimes in visions unto thy saints, and saidst: I have laid help upon one that is mightie, I have exalted one chosen out of the people.

21 I have found David my servant: with my holy oyl have I anointed him.

22 My hand shall hold him fast: and my arm shall strengthen him.

23 The enemy shall not be able to do him violence: the sonne of wickednesse shall not hurt him.

24 I shall smite down his foes before his face: and plague them that hate him.

25 My truth also and my mercie shall be with him: and in my name shall his horn be exalted.

26 I will set his dominion also in the sea: and his right hand in the fouds.

27 He shall call me, Thou art my Father: my God, and my strong salvation.

28 And I will make him my first-born: higher then the kings of the earth.

29 My mercie will I keep for him for evermore: & my covenant shall stand fast with him

30 His seed also will I make to endure for ever: and his throne as the dayes of heaven.

31 But if his children forsake my law: and walk not in my judgements.

32 If they break my statutes, and keep not my commandments: I will visit their offences with the rod, and their sinne with scourges.

33 Nevertheless, my loving kindnesse will I not utterly take from him: nor suffer my truth to fail.

34 My covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holinesse, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the sunne before me.

36 He shall stand fast for evermore as the moon: and as the faithfull witnesse in heaven.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by spoil him: and he is become a rebuke to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victorie in the battell.

43 Thou hast put out his glorie: and cast his throne down to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 Oh remember how short my time is: wherefore hast thou made all men for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesse: which thou swarest unto David in thy truth?

49 Remember (Lord) the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen, Amen.

Domine, refugium. PSAL. 90.



Ord, thou hast been our refuge: from one generation to another.

2 Before the mountains were brought forth, or ever the earth and the world were made: thou art God from everlasting, and world without end.

Morning prayer.

3 Thou turnest man to destruction: again thou sayest, Come again ye children of men.

4 For a thousand yeares in thy sight, are but as yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even as a sleep: and fade away suddenly like the grasie.

6 In the morning it is green, and groweth up: but in the evening it is cut down, dried up, and withered.

7 For we consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the sight of thy countenance.

9 For when thou art angrie, all our dayes are gone: we bring our yeares to an end, as it were a tale that is told.

10 The dayes of our age are threescore yeares and ten, and though men be so strong that they come to fourescore yeares: yet is their strength then but labour and sorrow, so soon passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man feareth, so is thy displeasure.

12 O teach us to number our dayes: that we may apply our hearts unto wisdome.

13 Turn thee again (O Lord) at the last: and be gracious unto thy servants.

14 O satisfie us with thy mercie, and that soon: so shall we rejoyce and be glad all the dayes of our life.

15 Comfort us again now after the time that thou hast plagued us: and for the yeares wherein we have suffered adversitie.

16 Shew thy servants thy work: and their children thy glorie.

17 And the glorious majestic of the Lord our God be upon us: prosper thou the work of our hands upon us, O prosper thou our handie work.

Qui habitat. PSAL. 91.

WHoso dwelleth under the defence of the most High: shall abide under the shadow of the Almighty.

2 I will say unto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliver thee from the snare of the hunter: and from the noisome pestilence.

4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfulness and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terrour by night: nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness: nor for the sicknesse that destroyeth in the noon day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the ungodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling.

11 For he shall give his angels charge over thee: to keep thee in all thy wayes.

12 They shall bear thee in their hands: that thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adders the young lion and the dragon shalt thou tread under thy feet.

14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him up, because he hath known my name.

15 He shall call upon me, and I will heare him: yea, I am with him in trouble, I will deliver him, and bring him to honour.

16 With long life will I satisfie him: and shew him my salvation.

Bonum est confiteri. PSAL. 92.

IT is a good thing to give thanks unto the Lord: and to sing praises unto thy name, O most Higheft.

2 To tell of thy loving kindnesse early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the lute: upon a loud instrument, and upon the harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grasie, and when all the workers of wickednesse do flourish: then shall they be destroyed for ever, but thou Lord art the most higheft for evermore.

8 For lo, thine enemies (O Lord) lo thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that rise up against me.

11 The righteous shall flourish like a palm-tree: and shall spread abroad like a cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courts of the house of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

Dominus regnavit. PSAL. 93.

Evening
prayer.

He Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began, hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becometh thine house for ever.

Deus ultionum. PSAL. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy self.

2 Arise thou judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the ungodly: how long shall the ungodly triumph?

4 How long shall all wicked doers speak so disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and trouble thine heritage.

6 They murder the widow and the stranger: and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.

8 Take heed ye unwise among the people: O ye fools, when will ye understand?

9 He that planted the eare: shall he not heare? or he that made the eye, shall he not see?

10 Or he that nurtureth the heathen: is he that teacheth man knowledge, shall he not punish?

11 The Lord knoweth the thoughts of man: that they are but vain.

12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy law.

13 That thou mayest give him patience in time of adversitie: untill the pit be digged up for the ungodly.

14 For the Lord will not fail his people: neither will he forsake his inheritance.

15 Untill righteousness turn again unto judgement: all such as be true in heart, shall follow it.

16 Who will rise up with me against the wicked: or who will take my part against the evil doers?

17 If the Lord had not helped me: it had not failed but my soul had been put to silence.

18 But when I said, My foot hath slipped: thy mercie (O Lord) held me up.

19 In the multitude of the sorrows that I had in my heart: thy comforts have refreshed my soul.

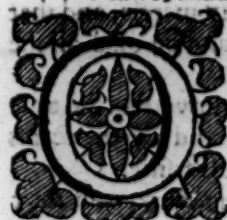
20 Wilt thou have any thing to do with the stool of wickednesse: which imagineth mischief as a law?

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus. PSAL. 95.



Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Morning
prayer.

2 Let us come before his presence with thanksgiving: & shew our selves glad in him with psalmes.

3 For the Lord is a great God: and a great King above all gods.

4 In his hand are all the corners of the earth: and the strength of the hills is his also.

5 The sea is his, and he made it: and his hands prepared the drie land.

6 O come, let us worship and fall down: and kneel before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will heare his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Fourtie yeares long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

11 Unto

11 Unto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. PSAL. 96.

O Sing unto the Lord a new song: sing unto the Lord all the whole earth.

2 Sing unto the Lord, and praise his name: be telling of his salvation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idols: but it is the Lord that made the heavens.

6 Glorie and worship are before him: power and honour are in his sanctuarie.

7 Ascribe unto the Lord (O ye kindreds of the people): ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his name: bring presents, and come into his courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in aw of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast that it cannot be moved, and how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnavit. PSAL. 97.

The Lord is King, the earth may be glad thereof: yea, the multitude of the isles may be glad thereof.

2 Clouds and darknesse are round about him: righteousness and judgement are the habitation of his seat.

3 There shall go a fire before him: and burn up his enemies on every side.

4 His lightnings gave shine unto the world: the earth saw it, and was afraid.

5 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glorie.

7 Confounded be all they that worship

carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, and rejoyced: and the daughters of Judah were glad, because of thy judgements, O Lord.

9 For thou, Lord, art higher then all that are in the earth: thou art exalted farre above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the souls of his saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous: and joyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord, ye righteous: and give thanks for a remembrance of his holinesse.

Cantate Domino. PSAL. 98.



Sing unto the Lord a new song: for he hath done marvellous things.

Evening prayer.

2 With his own right hand, and with his holy arm: hath he gotten himself the victorie.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercie and truth toward the house of Israel: and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands: sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp: sing to the harp with a psalme of thanksgiving.

7 With trumpets also and shawmes: O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the foulds clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equitie.

Dominus regnavit. PSAL. 99.

The Lord is King, be the people never so impatient: he sitteth between the cherubims, be the earth never so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thanks unto thy name: which is great, wonderful, and holy.

4 The kings power loveth judgement, thou hast prepared equitie: thou hast executed judgement and righteousness in Jacob.

1 O magnifie the Lord our God: and fall down before his footstool, for he is holy.

6 Moses and Aaron among his priests, and Samuel among such as call upon his name: these called upon the Lord, and he heard them.

7 He spake unto them out of the clouddie pillar: for they kept his testimonies, and the law that he gave them.

8 Thou heardest them (O Lord our God:) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill: for the Lord our God is holy.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lord, all ye lands: serve the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God: it is he that hath made us, and not we ourselves, we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise: be thankfull unto him, and speak good of his name.

4 For the Lord is gracious, his mercie is everlasting: and his truth endureth from generation to generation.

Misericordiam & judicium. Psal. 101.

MY song shall be of mercie and judgement: unto thee, O Lord, will I sing.

2 O let me have understanding: in the way of godlinesse.

3 When wilt thou come unto me: I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of unfaithfulnesse: there shall no such cleave unto me.

5 A froward heart shall depart from me: I will not know a wicked person.

6 Whoso privily slandereth his neighbour: him will I destroy.

7 Whoso hath also a proud look, and high stomach: I will not suffer him.

8 Mine eyes look unto such as be faithfull in the land: that they may dwell with me.

9 Whoso leadeth a godly life, he shall be my servant.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the citie of the Lord.

Domine exaudi. Psal. 102.



Hear my prayer, O Lord: and let my crying come unto thee. *Morning prayer.*

2 Hide not thy face from me in the time of my trouble: encline thine eares unto me when I call, O heare me, and that right soon.

3 For my dayes are consumed away like smoke: and my bones are burnt up as it were a firebrand.

4 My heart is smitten down, and withered like grasie: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a pelican in the wilderness: and like an owl that is in the desert.

7 I have watched, and am even as it were a sparrow: that sitteth alone upon the house top.

8 Mine enemies revile me all the day longe: and they that are mad upon me, are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My dayes are gone like a shadow: and I am withered like grasie.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise and have mercie upon Sion: for it is time that thou have mercie upon her, yea, the time is come.

14 And why? thy servants think upon her stones: and it pitieth them to see her in the dust.

15 The heathen shall fear thy name, O Lord: and all the kings of the earth thy majestie.

16 When the Lord shall build up Sion: and when his glorie shall appeare.

17 When he turneth him unto the prayer of the poore destitute: and despiseth not their desire.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctuary: out of the heaven did the Lord behold the earth.

20 That he might heare the mournings of such as be in captivitie: and deliver the children appointed unto death.

21 That they may declare the name of the Lord in Sion: and his worship at Jerusalem.

22 When

22 When the people are gathered together: and the kingdomes also to serve the Lord.

23 He brought down my strength in my journey: and shortened my dayes.

24 But I said, O my God, take me not away in the midst of mine age: as for thy yeares, they endure throughout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy yeares shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. PSAL. 103.

Praise the Lord, O my soul: and all that is within me, praise his holy name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercie and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an eagle.

6 The Lord executeth righteousness and judgement: for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercie: long-suffering, and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our sinnes: nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth: so great is his mercy also toward them that fear him.

12 Look how wide also the east is from the west: so farre hath he set our sinnes from us.

13 Yea, like as a father pitieth his own children: even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made: he remembreth that we are but dust.

15 The dayes of man are but as grasse: for he flourisheth as a flower of the field.

16 For as soon as the winde goeth over it, it is gone: and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that

fear him: and his righteousness upon childrens children.

18 Even upon such as keep his covenant: and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven: and his kingdom ruleth over all.

20 O praise the Lord, ye angels of his, ye that excell in strength: ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord all ye his hosts: ye servants of his that do his pleasure.

22 O speak good of the Lord all ye works of his, in all places of his dominion: praise thou the Lord, O my soul.

Benedic anima mea. PSAL. 104.



Raise the Lord, O my soul: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

Evening prayer.

2 Thou deckest thyself with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chambers in the waters: and maketh the clouds his chariot, and walketh upon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills, and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds which they shall not passe: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Beside them shall the fowls of the aire have their habitation: and sing among the branches.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the firre-trees are a dwelling for the stork.

18 The high hills are a refuge for the wilde goats: & so are the stonie rocks for the conies.

19 He appointed the moon for certain seasons: and the sunne knoweth his going down.

20 Thou makest darknesse that it may be night: wherein all the beasts of the Forrest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The sunne ariseth, and they get them away together: & lay them down in their dens.

23 Man goeth forth to his work, and to his labour: untill the evening.

24 O Lord, how manifold are thy works: in wisdom hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majestic of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psa l. 105.



Give thanks unto the Lord, and call upon his name: tell the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wonderful works.

3 Rejoyce in his holy name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, and the judgements of his mouth.

6 O ye seed of Abraham his servant: ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindfull of his covenant and promise: that he made to a thousand generations.

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine anointed: and do my prophets no harm.

16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Untill the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might enform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned, so that they hated his people: and dealt untruely with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknesse, and it was dark: and they were not obedient unto his word.

29 He turned their waters into blood: and slew their fish.

30 Their

Morning
prayer.

30 Their land brought forth frogs: yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies: and lice in all their quarters.

32 He gave them hailstones for rain: and flames of fire in their land.

33 He smote their vines also and fig-trees: and destroyed the trees that were in their coasts.

34 He spake the word and the grasshoppers came, and caterpillers innumerable: and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first-born in their land: even the chief of all their strength.

36 He brought them forth also with silver and gold: there was not one feeble person among their tribes.

37 Egypt was glad at their departing: for they were afraid of them.

38 He spread out a cloud to be a covering: and fire to give light in the night season.

39 At their desire he brought quails: and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out: so that rivers ranne in drie places.

41 For why? he remembered his holy promise: and Abraham his servant.

42 And he brought forth his people with joy: and his chosen with gladnesse.

43 And gave them the lands of the heathen, and they took the labours of the people in possession.

44 That they might keep his statutes: and observe his laws.

Confitemini Domino. P S A L. 106.



Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 Who can expresse the noble acts of the Lord: or shew forth all his praise?

3 Blessed are they that alway keep judgement: and do righteousnesse.

4 Remember me, O Lord, according to the favour that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicity of thy chosen: and rejoyce in the gladnesse of thy people, and give thanks with thine inheritance.

6 We have sinned with our fathers: we have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were disobedient at the sea, even at the Red sea.

8 Nevertheless, he helped them for his

names sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the deep, as through a wilderness.

10 And he saved them from the adversaries hand: and delivered them from the hand of the enemy.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then beleaved they his words: and sang praise unto him.

13 But within a while they forgot his works: and would not abide his counsel.

14 But lust came upon them in the wilderness: and they tempted God in the desert.

15 And he gave them their desire: and sent leanneesse withall into their soul.

16 They angered Moses also in the tents: and Aaron the saint of the Lord.

17 So the earth opened and swallowed up Dathan: and covered the congregation of Abiram.

18 And the fire was kindled in their companie: the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped the molten image.

20 Thus they turned their glorie: into the similitude of a calf that eateth hay.

21 And they forgot God their Saviour: which had done so great things in Egypt.

22 Wonderous works in the land of Ham: and fearfull things by the Red sea.

23 So he said he would have destroyed them, had not Moses his chosen stood before him in the gap: to turn away his wrathfull indignation lest he should destroy them.

24 Yea, they thought scorn of that pleasant land: & gave no credence unto his word.

25 But murmured in their tents: and hearkened not unto the voice of the Lord.

26 Then lift he up his hand against them: to overthrow them in the wilderness.

27 To cast out their seed among the nations: and to scatter them in the lands.

28 They joyned themselves unto Baal-peor: and ate the offerings of the dead.

29 Thus they provoked him to anger with their own inventions: and the plague was great among them.

30 Then stood up Phinees, and prayed: and so the plague ceased.

31 And that was counted unto him for righteousnesse: among all posterities for ever.

32 They angered him also at the waters of strife: so that he punished Moses for their sakes.

33 Because they provoked his spirit: so that

that he spake unadvisedly with his lips.

34 Neither destroyed they the heathen: as the Lord commanded them.

35 But were mingled among the heathen: and learned their works.

36 Inſomuch that they worſhipped their idols, which turned to their own decay: yea, they offered their ſonnes and daughters unto devils.

37 And ſhed innocent blood, even the blood of their ſonnes and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

38 Thus were they ſtained with their own works: and went a whoring with their own inventions.

39 Therefore was the wrath of the Lord kindled againſt his people: inſomuch that he abhorred his own inheritance.

40 And he gave them over into the hand of the heathen: and they that hated them, were lords over them.

41 Their enemies oppreſſed them and had them in ſubjection.

42 Many a time did he deliver them: but they rebelled againſt him with their own inventions, and were brought down in their wickedneſſe.

43 Nevertheleſſe, when he ſaw their adverſitie: he heard their complaint.

44 He thought upon his covenant, and pitied them according unto the multitude of his mercies: yea, he made all thoſe that had led them away captive, to pitie them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy name, and make our boalt of thy praiſe.

46 Bleſſed be the Lord God of Iſrael from everlaſting, and world without end: and let all the people ſay, Amen.

Conſitemini Domino. PSAL. 107.

*Morning
prayer.*



Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the eaſt, and from the weſt: from the north, and from the ſouth.

4 They went aſtray in the wildeſſe out of the way: and found no citie to dwell in.

5 Hungrie and thirſtie: their ſoul fainted in them.

6 So they cried unto the Lord in their trouble: & he delivered them from their diſtreſſe.

7 He led them forth by the right way: that

they might go to the citie where they dwelt.

8 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men!

9 For he ſatiſfieth the emptie ſoul: and filleth the hungrie ſoul with goodneſſe.

10 Such as fit in darkneſſe and in the ſhadow of death: being faſt bound in miſerie and iron.

11 Becauſe they rebelled againſt the word of the Lord: and lightly regarded the counſel of the moſt High.

12 He alſo brought down their heart through heavineſſe: they fell down, and there was none to help them up.

13 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſſe.

14 For he brought them out of darkneſſe, and out of the ſhadow of death: and brake their bonds in ſunder.

15 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men!

16 For he hath broken the gates of braſſe: and ſmitten the barres of iron in ſunder.

17 Fooliſh men are plagued for their offence: and becauſe of their wickedneſſe.

18 Their ſoul abhorreth all manner of meat: and they were even hard at deaths doore.

19 So when they cried unto the Lord in their trouble: he delivered them out of their diſtreſſe.

20 He ſent his word and healed them: and they were ſaved from their deſtruction.

21 O that men would therefore praiſe the Lord for his goodneſſe: and declare the wonders that he doth for the children of men!

22 That they would offer unto him the ſacrifice of thanksgiving: and tell out his works with gladneſſe.

23 They that go down to the ſea in ſhips: and occupie their buſineſſe in great waters.

24 Theſe men ſee the works of the Lord: and his wonders in the deep.

25 For at his word the ſtormie winde ariſeth: which liſteth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their ſoul melteth away becauſe of the trouble.

27 They reel to and fro, and ſtagger like a drunken man: and are at their wits end.

28 So when they crie unto the Lord in their trouble: he delivereth them out of their diſtreſſe.

29 For he maketh the ſtorm to ceaſe: ſo that the waves thereof are ſtill.

30 Then are they glad, becauſe they be at reſt: and ſo he bringeth them unto the haven where they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men!

32 That they would exalt him also in the congregation of the people: and praise him in the fear of the elders.

33 Which turneth the flouds into a wilderness: and drieth up the water springs.

34 A fruitfull land maketh he barren: for the wickednesse of them that dwell therein.

35 Again, he maketh the wilderness a standing water: and water springs of a drie ground.

36 And there he setteth the hungrie: that they may build them a citie to dwell in.

37 That they may sow their land, and plant vineyards: to yeeld them fruits of increase.

38 He blesteth them, so that they multiply exceedingly: and suffereth not their cattell to decrease.

39 And again, when they are minished and brought low: through oppression, through any plague or trouble.

40 Though he suffer them to be evil entreated through tyrants: and let them wander out of the way in the wilderness.

41 Yet helpeth he the poore out of miserie: and maketh him households like a flock of sheep.

42 The righteous will consider this, and rejoyce: and the mouth of all wickednesse shall be stopped.

43 Whoso is wise will ponder these things: and they shall understand the loving kindnesse of the Lord.

Paratum cor meum. P S A L. 108.



God, my heart is readie (my heart is ready:) I will sing and give praise with the best member that I have.

2 Awake thou lute and harp: I my self will awake right early.

3 I will give thanks unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

4 For thy mercie is greater then the heavens: and thy truth reacheth unto the clouds.

5 Set up thy self (O God) above the heavens: and thy glorie above all the earth.

6 That thy beloved may be delivered: let thy right hand save them, and heare thou me.

7 God hath spoken in his holinesse: I will rejoyce therefore, and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of mine head.

9 Juda is my lawgiver, Moab is my wash-

pot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will leade me into the strong citie: and who will bring me into Edom?

11 Hast not thou forsaken us, O God, and wilt not thou, God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

Deus laudem. P S A L. 109.

Hold not thy tongue, O God of my praise: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give my self unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitie him: nor to have compassion upon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be clean put out.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helpless man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him: he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing like as with a raiment: and it shall come into his bowels

bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speak evil against my soul.

20 But deal thou with me (O Lord God) according unto thy name: for sweet is thy mercie.

21 O deliver me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadow that departeth: and am driven away as the grasshopper.

23 My knees are weak through fasting: my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me shaked their heads.

25 Help me (O Lord my God:) Oh save me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a cloke.

29 As for me, I will give great thanks unto the Lord with my mouth, and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to save his soul from unrighteous judges.

Dominus. PSAL. 110.



He Lord said unto my Lord: Sit thou on my right hand, untill I make thine enemies thy footstool.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the mids among thine enemies.

3 In the day of thy power shall the people offer thee free-will-offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: Thou art a priest for ever after the order of Melchisedech.

5 The Lord upon thy right hand: shall wound even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill the places with the dead bodies: and smite in sunder the heads over divers countreys.

7 He shall drink of the brook in the way: therefore shall he lift up his head.

Confitebor tibi. PSAL. 111.

I Will give thanks unto the Lord with my whole heart: secretly among the faithfull, and in the congregation.

2 The works of the Lord are great, sought out of all them that have pleasure therein.

3 His works are worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the heathen.

7 The works of his hands are veritie and judgement: all his commandments are true.

8 They stand fast for ever and ever: and are done in truth and equitie.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverent is his name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. PSAL. 112.

Blessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mightie upon earth: the generation of the faithfull shall be blessed.

3 Riches and plenteousnesse shall be in his house: and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darknesse: he is mercifull, loving, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings: for his heart standeth fast, and beleeveth in the Lord.

8 His heart is stablished and will not shrink: untill he see his desire upon his enemies.

9 He hath dispersed abroad and given to the poore: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate pueri. PSAL. 113.

Praise the Lord (ye servants:) O praise the name of the Lord.

2 Blessed

Morning
prayer. >

2 Blessed be the name of the Lord: from this time forth for evermore.

3 The Lords name is praised: from the rising up of the sunne, unto the going down of the same.

4 The Lord is high above all heathen: and his glorie above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poore out of the mire.

7 That he may set him with the princes: even with the princes of his people.

8 He maketh the barren woman to keep house: and to be a joyfull mother of children.

In exitu Israel. PsAL. 114.

When Israel came out of Egypt: and the house of Jacob from among the strange people.

2 Juda was his sanctuary: and Israel his dominion.

3 The sea saw that and fled: Jordan was driven back.

4 The mountains skipped like rammes: and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest: and thou Jordan, that thou wast driven back?

6 Ye mountains, that ye skipped like rammes: and ye little hills like young sheep?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water: and the flint stone into a springing well.

Non nobis, Domine. PsAL. 115.

Not unto us, O Lord, not unto us, but unto thy name give the praise: for thy loving mercie, and for thy truths sake.

2 Wherefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of mens hands.

5 They have mouthes and speak not: eyes have they and see not.

6 They have eares and heare not: noses have they and smell not.

7 They have hands and handle not, feet have they and walk not: neither speak they through their throat.

8 They that make them, are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and he shall blesse us: even he shall blesse the house of Israel, he shall blesse the house of Aaron.

13 He shall blesse them that fear the Lord: both small and great.

14 The Lord shall increase you more and more: you and your children.

15 Ye are the blessed of the Lord: which made heaven and earth.

16 All the whole heavens are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

Dilexi quoniam. PsAL. 116.



Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath enclined his care unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall finde trouble and heavinesse, and I shall call upon the name of the Lord: O Lord I beseech thee deliver my soul.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

6 The Lord preserveth the simple: I was in miserie, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from teares, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I beleaved, and therefore will I speak, but I was fore troubled: I said in my haste, All men are liars.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the name of the Lord.

13 I will pay my vows now in the presence of all his people: right deare in the sight of the Lord is the death of his saints.

H

14 Behold

14 Behold (O Lord) how that I am thy servant: I am thy servant, and the sonne of thine handmaid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the mids of thee, O Jerusalem. Praise the Lord.

Laudate Dominum. PSAL. 117.

O Praise the Lord all ye heathen: praise him all ye nations.

2 For his mercifull kindnesse is ever more and more toward us: and the truth of the Lord endureth for ever. Praise the Lord.

Confitemini Domino. PSAL. 118.

O Give thanks unto the Lord, for he is gracious: because his mercie endureth for ever.

2 Let Israel now confesse that he is gracious: and that his mercie endureth for ever.

3 Let the house of Aaron now confesse: that his mercie endureth for ever.

4 Yea, let them now that fear the Lord, confesse: that his mercie endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them that help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I say) on every side: but in the name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns: for in the name of the Lord will I destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my help.

14 The Lord is my strength and my song: and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but live: and declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not given me over unto death.

19 Open me the gates of righteousness: that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will thank thee, for thou hast heard me: and art become my salvation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marvellous in our eyes.

24 This is the day which the Lord hath made: we will rejoyce and be glad in it.

25 Help me now, O Lord: O Lord send us now prosperitie.

26 Blessed be he that cometh in the name of the Lord: we have wished you good luck, ye that be of the house of the Lord.

27 God is the Lord which hath shewed us light: binde the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee: thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

Beati immaculati. PSAL. 119.



Blessed are those that are undefiled in the way: and walk in the law of the Lord.

Evening prayer.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they which do no wickednesse: walk in his wayes.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my wayes were made so direct: that I might keep thy statutes!

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

In quo corrigit.

W Herewithall shall a young man cleanse his way: even by ruling himself after thy word.

2 With my whole heart have I sought thee:

O

O let me not go wrong out of thy commandments.

3 Thy words have I hid within my heart: that I should not sinne against thee.

4 Blessed art thou, O Lord: O teach me thy statutes.

5 With my lips have I been telling: of all the judgements of thy mouth.

6 I have had as great delight in the way of thy testimonies: as in all manner of riches.

7 I will talk of thy commandments: and have respect unto thy wayes.

8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Do well unto thy servant: that I may live, and keep thy word.

2 Open thou mine eyes: that I may see the wondrous things of thy law.

3 I am a stranger upon earth: O hide not thy commandments from me.

4 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

5 Thou hast rebuked the proud: and cursed are they that do erre from thy commandments.

6 O turn from me shame and rebuke: for I have kept thy testimonies.

7 Princes also did sit and speak against me: but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight: and my counsellors.

Adhaesit pavimento.

MY soul cleaveth to the dust: O quicken thou me according to thy word.

2 I have knowledged my wayes, and thou heardest me: O teach me thy statutes.

3 Make me to understand the way of thy commandments: and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness: comfort thou me according unto thy word.

5 Take from me the way of lying: and cause thou me to make much of thy law.

6 I have chosen the way of truth: and thy judgements have I laid before me.

7 I have sticken unto thy testimonies: O Lord confound me not.

8 I will run the way of thy commandments: when thou hast set my heart at libertie.

Legem pone.

Each me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law: yea, I shall keep it with my whole heart.

Morning
prayer.

3 Make me to go in the path of thy commandments: for therein is my desire.

4 Encline my heart unto thy testimonies: and not to covetousnesse.

5 O turn away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy servant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy judgements are good.

8 Behold, my delight is in thy commandments: O quicken me in thy righteousness.

Et veniat super me.

L Et thy loving mercie come also unto me, O Lord: even thy salvation, according unto thy word.

2 So shall I make answer unto my blasphemers: for my trust is in thy word.

3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgements.

4 So shall I alway keep thy law: yea, for ever and ever.

5 And I will walk at libertie: for I seek thy commandments.

6 I will speak of thy testimonies also, even before kings: and will not be ashamed.

7 And my delight shall be in thy commandments: which I have loved.

8 My hands also will I lift up unto thy commandments, which I have loved: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud have had me exceedingly in derision: yet have I not shrunk from thy law.

4 For I remembered thine everlasting judgements, O Lord: and received comfort.

5 I am horribly afraid: for the ungodly that forsake thy law.

6 Thy statutes have been my songs: in the house of my pilgrimage.

7 I have thought upon thy name, O Lord, in the night season: and have kept thy law.

8 This I had: because I kept thy commandments.

Portio mea, Domine.

T Hou art my portion, O Lord: I have promised to keep thy law.

2 I made my humble petition in thy presence

lence with my whole heart: O be mercifull unto me according to thy word.

3 I called mine own wayes to remembrance: and turned my feet unto thy testimonies.

4 I made haste and prolonged not the time: to keep thy commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee: and keep thy commandments.

8 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

Bonitatem fecisti.

O Lord thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have beleved thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and silver.

Manus tue fecerunt me.



Hy hands have made me and fashioned me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they go wickedly about to destroy me: but I will be occupied in thy commandments.

7 Let such as fear thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Evening
prayer.

Defecit animam meam.

MY soul hath longed for thy salvation: and I have a good hope because of thy word.

2 Mine eyes long sore for thy word: saying, O when wilt thou comfort me?

3 For I am become like a bottle in the smoke: yet do I not forget thy statutes.

4 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

5 The proud have digged pits for me: which are not after thy law.

6 All thy commandments are true: they persecute me falsly, O be thou my help.

7 They had almost made an end of me upon earth: but I forsook not thy commandments.

8 O quicken me after thy loving kindnesse: and so shall I keep the testimonies of thy mouth.

In aeternum Domine.

O Lord thy word: endureth for ever in heaven.

2 Thy truth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not been in thy law: I should have perished in my trouble.

5 I will never forget thy commandments: for with them thou hast quickened me.

6 I am thine, oh save me: for I have sought thy commandments.

7 The ungodly laid wait for me, to destroy me: but I will consider thy testimonies.

8 I see that all things come to an end: but thy commandment is exceeding broad.

Quomodo dilexi.

Lord, what love have I unto thy law: all the day long is my studie in it.

2 Thou through thy commandments hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my studie.

4 I am wiser then the aged: because I keep thy commandments.

5 I have refrained my feet from every evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teachest me.

7 O how sweet are thy words unto my throat: yea sweeter then hony unto my mouth.

8 Through thy commandments I get understanding: therefore I hate all wicked wayes.

Lucerna

Morning
prayer.*Lucerna pedibus meis.*

Hy word is a lantern unto my feet: and a light unto my paths.
2 I have sworn, and am steadfastly purposed: to keep thy righteous judgements.

3 I am troubled above measure: quicken me (O Lord) according to thy word.

4 Let the free-will-offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soul is alway in my hand: yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swarved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway: even unto the end.

Iniquos odio habui.

I Hate them that imagine evil things: but thy law do I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keep the commandments of my God.

4 O stablish me according unto thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yea, my delight shall be ever in thy statutes.

6 Thou hast troden down all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drosse: therefore I love thy testimonies.

8 My flesh trembleth for fear of thee: and I am afraid of thy judgements.

Feci iudicium.

I Deal with the thing that is lawfull and right: O give me not over unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proud do me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousness.

4 O deal with thy servant according unto thy loving mercie: and teach me thy statutes.

5 I am thy servant, O grant me understanding: that I may know thy testimonies.

6 It is time for thee, Lord, to lay to thine hand: for they have destroyed thy law.

7 For I love thy commandments: above gold and precious stone.

8 Therefore hold I straight all thy commandments: and all false wayes I utterly abhorre.

Mirabilia.

Thy testimonies are wonderfull: therefore doth my soul keep them.

2 When thy word goeth forth: it giveth light and understanding unto the simple.

3 I opened my mouth and drew in my breath: for my delight was in thy commandments.

4 O look thou upon me, and be mercifull unto me: as thou usest to do unto those that love thy name.

5 Order my steps in thy word: and so shall no wickednesse have dominion over me.

6 O deliver me from the wrongfull dealings of men: and so shall I keep thy commandments.

7 Shew the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gush out with water: because men keep not thy law.

Iustus es, Domine.

Righteous art thou, O Lord: and true is thy judgement.

2 The testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeal hath even consumed me: because mine enemies have forgotten thy words.

4 Thy word is tried to the uttermost: and thy servant loveth it.

5 I am small, and of no reputation: yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness: and thy law is the truth.

7 Trouble and heaviness have taken hold upon me: yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting: O grant me understanding, and I shall live.

Clamavi in toto corde meo.

Call with my whole heart: heare me, O Lord, I will keep thy statutes.

2 Yea, even upon thee do I call: help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee: for in thy word is my trust.

4 Mine eyes prevent the night watches: that I might be occupied in thy words.

5 Heare my voice (O Lord) according unto thy loving kindness: quicken me according as thou art wont.

H 3

6 They

Evening
prayer.

6 They draw nigh that of malice persecute me: and are farre from thy law.

7 Be thou nigh at hand, O Lord: for all thy commandments are true.

8 As concerning thy testimonies, I have known long since: that thou hast grounded them for ever.

Vide humilitatem.

O Consider mine adversitie, and deliver me: for I do not forget thy law.

2 Avenge thou my cause, and deliver me: quicken me according unto thy word.

3 Health is farre from the ungodly: for they regard not thy statutes.

4 Great is thy mercie, O Lord: quicken me as thou art wont.

5 Many there are that trouble me, and persecute me: yet do I not swarve from thy testimonies.

6 It grieveth me when I see the transgressors: because they keep not thy law.

7 Consider, O Lord, how I love thy commandments: O quicken me according to thy loving kindnesse.

8 Thy word is true from everlasting: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause: but my heart standeth in awe of thy words.

2 I am as glad of thy word: as one that findeth great spoils.

3 As for lies, I hate and abhorre them: but thy law do I love.

4 Seven times a day do I praise thee: because of thy righteous judgements.

5 Great is the peace that they have which love thy law: and they are not offended at it.

6 Lord, I have looked for thy saving health: and done after thy commandments.

7 My soul hath kept thy testimonies: and loved them exceedingly.

8 I have kept thy commandments and testimonies: for all my wayes are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy word.

2 Let my supplication come before thee: deliver me according to thy word.

3 My lips shall speak of thy praise: when thou hast taught me thy statutes.

4 Yea, my tongue shall sing of thy word: for all thy commandments are righteous.

5 Let thine hand help me: for I have chosen thy commandments.

6 I have longed for thy saving health, O Lord: and in thy law is my delight.

7 O let my soul live, and it shall praise thee: and thy judgements shall help me.

8 I have gone astray like a sheep that is lost: oh seek thy servant, for I do not forget thy commandments.

Ad Dominum. P S A L. 120.



When I was in trouble, I called upon the Lord: and he heard me. *Morning prayer.*

2 Deliver my soul, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mightie and sharp arrows, with hot burning coals.

4 Wo is me, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them readie to battell.

Levavi oculos. P S A L. 121.

I will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee, will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the sunne shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evil: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

Letatus sum. P S A L. 122.

I was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a citie: that is at unitie in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testify unto Israel, to give thanks unto the name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie,

9 Yea,

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

Ad te levavi oculos meos. PSAL. 123.

UNto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress: even so our eyes wait upon the Lord our God, untill he have mercie upon us.

3 Have mercie upon us, O Lord, have mercie upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthie: and with the despitefulness of the proud.

Nisi quia Dominus. PSAL. 124.

IF the Lord himself had not been on our side (now may Israel say:) if the Lord himself had not been on our side when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the name of the Lord: which hath made heaven and earth.

Qui confidunt. PSAL. 125.

They that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickedness.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickedness: the Lord shall leade them forth with the evil doers, but peace shall be upon Israel.

In converrendo. PSAL. 126.



When the Lord turned again the captivity of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: The Lord hath done great things for them.

4 Yea, the Lord hath done great things for us already: whereof we rejoyce.

5 Turn our captivity, O Lord: as the rivers in the south.

6 They that sow in teares: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

Nisi Dominus. PSAL. 127.

EXcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the wombe: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happie is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

Beati omnes. PSAL. 128.

Blessed are all they that fear the Lord: and walk in his wayes.

2 For thou shalt eat the labours of thine hands: O well is thee, & happie shalt thou be.

3 Thy wife shall be as the fruitfull vine: upon the walls of thine house.

4 Thy children like the olive-branches: round about thy table.

5 Lo, thus shall the man be blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

7 Yea, that thou shalt see thy childrens children: and peace upon Israel.

Sape expugnaverunt. PSAL. 129.

MAny a time have they fought against me from my youth up: (may Israel now say)

2 Yea, many a time have they vexed me from my youth up: but they have not prevailed against me.

3 The plowers plowed upon my back: and made long furrows.

4 But the righteous Lord: hath hewen the snares of the ungodly in pieces.

5 Let them be confounded and turned backward: as many as have evil will at Sion.

6 Let them be even as the grass growing upon the house-tops: which withereth afore it be plucked up.

7 Whereof the mower filleth not his hand: neither he that bindeth up the sheaves, his bosome.

8 So that they which go by, say not so much as the Lord prosper you: we wish you good luck in the name of the Lord.

De profundis. PSAL. 130.

Out of the deep have I called unto thee (O Lord:) Lord heare my voice.

2 Oh let thine eares consider well: the voice of my complaint.

3 If thou Lord wilt be extreame to mark what is done amisse: O Lord, who may abide it?

4 For there is mercie with thee: therefore shalt thou be feared.

5 I look for the Lord, my soul doth wait for him: in his word is my trust.

6 My soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercie: and with him is plentiful redemption.

8 And he shall redeem Israel: from all his finnes.

Domine, non est. PSAL. 131.

Lord, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I refrain my soul, and keep it low, like as a childe that is weaned from his mother: yea, my soul is even as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento, Domine. PSAL. 132.

Morning
prayer.



Ord remember David: and all his trouble.

2 How he sware unto the Lord: and vowed a vow unto the Almighty God of Jacob.

3 I will not come within the tabernacle of

my house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lord: an habitation for the mightie God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou and the ark of thy strength.

9 Let thy priests be clothed with righte-

ousnesse: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine anointed.

11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.

12 Of the fruit of thy bodie: shall I set upon thy seat.

13 If thy children will keep my covenant and my testimonies that I shall learn them: their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself: he hath longed for her.

15 This shall be my rest for ever: here will I dwell, for I have a delight therein.

16 I will blesse her victuals with increase: and will satisfie her poore with bread.

17 I will deck her priests with health: and her saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish: I have ordained a lantern for mine anointed.

19 As for his enemies, I shall cloath them with shame: but upon himself shall his crown flourish.

Ecce quàm bonum. PSAL. 133.

Behold how good and joyfull a thing it is: Brethren to dwell together in unitie.

2 It is like the precious ointment upon the head, that ran down unto the beard: even unto Aarons beard, and went down to the skirts of his clothing.

3 Like as the dew of Hermon: which fell upon the hill of Sion.

4 For there the Lord promised his blessings: and life for evermore.

Ecce nunc. PSAL. 134.

Behold (now) praise the Lord: all ye servants of the Lord.

2 Ye that by night stand in the house of the Lord: even in the courts of the house of our God.

3 Lift up your hands in the sanctuarie: and praise the Lord.

4 The Lord that made heaven and earth: give thee blessing out of Sion.

Laudate nomen. PSAL. 135.

O Praise the Lord, laud ye the name of the Lord: praise it, O ye servants of the Lord.

2 Ye that stand in the house of the Lord: in the courts of the house of our God.

3 O praise the Lord, for the Lord is gracious: O sing praises unto his name, for it is lovely.

4 For

4 For why? the Lord hath chosen Jacob unto himself: and Israel for his own possession.

5 For I know that the Lord is great: and that our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the clouds from the ends of the world: and sendeth forth lightnings with the rain, bringing the windes out of his treasures.

8 He smote the first-born of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the mids of thee, O thou land of Egypt: upon Pharaoh and all his servants.

10 He smote divers nations: and slew mighty kings.

11 Schon king of the Amorites, and Og the king of Basan: and all the kingdomes of Canaan.

12 And gave their land to be an heritage: even an heritage unto Israel his people.

13 Thy name, O Lord, endureth for ever: so doth thy memoriall, O Lord, from one generation to another.

14 For the Lord will avenge his people: and be gracious unto his servants.

15 As for the images of the heathen, they are but silver and gold: the work of mens hands.

16 They have mouthes and speak not: eyes have they, but they see not.

17 They have eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like unto them: and so are all they that put their trust in them.

19 Praise the Lord, ye house of Israel: praise the Lord ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Jerusalem.

Confitemini. PSAL. 136.



Give thanks unto the Lord, for he is gracious: and his mercie endureth for ever.

2 O give thanks unto the God of all gods: for his mercie endureth for ever.

3 O thank the Lord of all lords: for his mercie endureth for ever.

4 Which onely doth great wonders: for his mercie endureth for ever.

5 Which by his excellent wisdom made the heavens: for his mercie endureth for ever.

6 Which laid out the earth above the waters: for his mercie endureth for ever.

7 Which hath made great lights: for his mercie endureth for ever.

8 The sunne to rule the day: for his mercie endureth for ever.

9 The moon and the starres to govern the night: for his mercie endureth for ever.

10 Which smote Egypt with their first-born: for his mercie endureth for ever.

11 And brought out Israel from among them: for his mercie endureth for ever.

12 With a mightie hand and a stretched out arm: for his mercie endureth for ever.

13 Which divided the Red sea in two parts: for his mercie endureth for ever.

14 And made Israel to go through the midit of it: for his mercie endureth for ever.

15 But as for Pharaoh and his host, he overthrew them in the Red sea: for his mercie endureth for ever.

16 Which led his people through the wilderness: for his mercie endureth for ever.

17 Which smote great kings: for his mercie endureth for ever.

18 Yea, and slew mightie kings: for his mercie endureth for ever.

19 Schon king of the Amorites: for his mercie endureth for ever.

20 And Og the king of Basan: for his mercie endureth for ever.

21 And gave away their land for an heritage: for his mercie endureth for ever.

22 Even for an heritage unto Israel his servant: for his mercie endureth for ever.

23 Which remembred us when we were in trouble: for his mercie endureth for ever.

24 And hath delivered us from our enemies: for his mercie endureth for ever.

25 Which giveth food to all flesh: for his mercie endureth for ever.

26 O give thanks unto the God of heaven: for his mercie endureth for ever.

27 O give thanks unto the Lord of lords: for his mercie endureth for ever.

Super flumina. PSAL. 137.

BY the waters of Babylon we sat down and wept: when we remembred (thee) O Sion.

2 As for our harps, we hanged them up upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melodie in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave

cleave to the roof of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. PSAL. 138.

I Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy name, because of thy loving kindnesse and truth: for thou hast magnified thy name and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

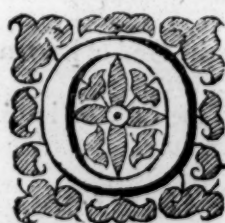
5 Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud, he beholdeth them as farre off.

7 Though I walk in the midst of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousnesse of mine enemies, and thy right hand shall save me.

8 The Lord shall make good his loving kindnesse toward me: yea, thy mercie, O Lord, endureth for ever, despise not then the works of thine own hands.

Domine, probasti. PSAL. 139.



Lord, thou hast searched me out, and known me: thou knowest my down-sitting, & mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my wayes.

3 For lo, there is not a word in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and laid thine hand upon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attain unto it.

6 Whither shall I go then from thy Spirit: or whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there: if I go down to hell, thou art there also.

8 If I take the wings of the mornings: and

remain in the uttermost parts of the sea.

9 Even there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall cover me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reins are thine: thou hast covered me in my mothers wombe.

13 I will give thanks unto thee, for I am fearfully and wonderfully made: marvellous are thy works, and that my soul knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels unto me, O God: O how great is the summe of them!

18 If I tell them, they are more in number then the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me ye bloud-thirstie men.

20 For they speak unrighteously against thee: and thine enemies take thy name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right fore: even as though they were mine enemies.

23 Trie me, O God, and seek the ground of my heart: prove me and examine my thoughts.

24 Look well if there be any way of wickednesse in me: and leade me in the way everlasting.

Eripe me, Domine. PSAL. 140.

Deliver me, O Lord, from the evil man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stirre up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: heare the voice of my prayers, O Lord.

Morning
prayer.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them be cast into the fire and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evil shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poore: and maintain the cause of the helplese.

13 The righteous also shall give thanks unto thy name: and the just shall continue in thy sight.

Domine, clamavi. PSAL. 141.

Lord, I call upon thee, haste thee unto me: and consider my voice, when I crie unto thee.

2 Let my prayer be set forth in thy sight, as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keep the doore of my lips.

4 O let not mine heart be enclined to any evil things: let me not be occupied in ungodly works, with the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickednesse.

7 Let their judges be overthrown in stonie places: that they may heare my words, for they are sweet.


8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare which they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

Voce mea ad Dominum. PSAL. 142.

 Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heavinesse, thou knewest my path: in the way wherein I walked have they privily laid a snare for me.

4 I looked also upon my right hand: and saw there was no man that would know me.

5 I had no place to flee unto: and no man cared for my soul.

6 I cried unto thee, O Lord, and said: Thou art my hope and my portion in the land of the living.

7 Consider my complaint: for I am brought very low.

8 O deliver me from my persecutors: for they are too strong for me.

9 Bring my soul out of prison, that I may give thanks unto thy name: which thing if thou wilt grant me, then shall the righteous resort unto my companie.

Domine, exaudi. PSAL. 143.

Hear my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And enter not into judgement with thy servant: for in thy sight shall no man living be justified.

3 For the enemy hath persecuted my soul, he hath smitten my life down to the ground: he hath laid me in the darknesse, as the men that have been long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse upon all thy works: yea, I exercise my self in the works of thy hands.

6 I stretch forth my hands unto thee: my soul gaspeth unto thee as a thirstie land.

7 Heare me, O Lord, and that soon, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go down into the pit.

8 O let me heare thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walk in, for I lift up my soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach me to do the thing that pleaseth thee, for thou art my God: let thy loving spirit leade me forth into the land of righteousness.

11 Quicken me, O Lord, for thy names sake; and for thy righteousness sake bring my soul out of trouble.

12 And of thy goodness slay mine enemies: and destroy all them that vex my soul, for I am thy servant.

Bene-

Morning
prayer.*Benedictus Dominus. PSAL. 144.*

Blessed be the Lord my strength:
which teacheth my hands to
warre, and my fingers to fight.
2 My hope and my fortresse,
my castle and deliverer; my de-
fender, in whom I trust: which subdueth my
people that is under me.

3 Lord, what is man that thou hast such
respect unto him: or the sonne of man that
thou so regardest him?

4 Man is like a thing of nought: his time
passeth away like a shadow.

5 Bowe the heavens, O Lord, and come
down: touch the mountains, and they shall
smoke.

6 Cast forth thy lightning, and tear
them: shoot out thine arrows, and consume
them.

7 Send down thine hand from above: de-
liver me and take me out of the great waters,
from the hand of strange children.

8 Whose mouth talketh of vanitie: and
their right hand is a right hand of wicked-
nesse.

9 I will sing a new song unto thee, O God:
and sing praises unto thee upon a ten-stringed
lute.

10 Thou hast given victorie unto kings:
and hast delivered David thy servant from the
peril of the sword.

11 Save me and deliver me from the hand
of strange children: whose mouth talketh of
vanitie, and their right hand is a right hand of
iniquitie.

12 That our sonnes may grow up as the
young plants: and that our daughters may be
as the polished corners of the temple.

13 That our garners may be full and plen-
teous with all manner of store: that our sheep
may bring forth thousands, and ten thousands
in our streets.

14 That our oxen may be strong to la-
bour, that there be no decay: no leading
into captivitie, and no complaining in our
streets.

15 Happie are the people that be in such a
case: yea, blessed are the people which have
the Lord for their God.

Exaltabo te, Deus. PSAL. 145.

I Will magnifie thee, O God, my King: and
I will praise thy name for ever and ever.

2 Every day will I give thanks unto thee:
and praise thy name for ever and ever.

3 Great is the Lord, and marvellous
worthy to be praised: there is no end of his
greatnesse.

4 One generation shall praise thy works
unto another: and declare thy power.

5 As for me, I will be talking of thy wor-
ship: thy glorie, thy praise, and wonderous
works.

6 So that men shall speak of the might of
thy marvellous acts: and I will also tell of thy
greatnesse.

7 The memoriall of thine abundant kind-
nesse shall be shewed: and men shall sing of
thy righteousness.

8 The Lord is gracious and mercifull:
long-suffering, and of great goodnesse.

9 The Lord is loving unto every man: and
his mercie is over all his works.

10 All thy works praise thee, O Lord: and
thy saints give thanks unto thee.

11 They shew the glorie of thy kingdom:
and talk of thy power.

12 That thy power, thy glorie, and migh-
tinesse of thy kingdom: might be known unto
men.

13 Thy kingdom is an everlasting king-
dome: and thy dominion endureth through-
out all ages.

14 The Lord upholdeth all such as fall: and
lifteth up all those that be down.

15 The eyes of all wait upon thee, O
Lord: and thou givest them their meat in due
season.

16 Thou openest thine hand: and fillest all
things living with plenteousnesse.

17 The Lord is righteous in all his wayes:
and holy in all his works.

18 The Lord is nigh unto all them that
call upon him: yea, all such as call upon him
faithfully.

19 He will fulfill the desire of them that
fear him: he also will heare their cry, and will
help them.

20 The Lord preserveth all them that
love him: but scattereth abroad all the un-
godly.

21 My mouth shall speak the praise of the
Lord: and let all flesh give thanks unto his ho-
ly name for ever and ever.

Lauds, anima mea. PSAL. 146.

Praise the Lord, O my soul, while I live
will I praise the Lord: yea, as long as I
have any being, I will sing praises unto my
God.

2 O put not your trust in princes, nor in any
childe of man: for there is no help in them.

3 For when the breath of man goeth forth,
he shall turn again to his earth: and then all
his thoughts perish.

4 Blessed is he that hath the God of Jacob
for his help: and whose hope is in the Lord
his God.

5 Which

5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be King for evermore: and throughout all generations.

Laudate Dominum. PSAL. 147.



Praise the Lord, for it is a good thing to sing praises unto our God: yea a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the outcasts of Israel.

3 He healeth those that are broken in heart: and giveth medicine to heal their sickness.

4 He telleth the number of the starres: and calleth them all by their names.

5 Great is our Lord, and great is his power: yea, and his wisdom is infinite.

6 The Lord setteth up the meek: and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving: sing praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth: and maketh the grasle to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell: and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.

11 But the Lords delight is in them that fear him: and put their trust in his mercie.

12 Praise the Lord, O Jerusalem: praise thy God, O Sion.

13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the floure of wheat.

15 He sendeth forth his commandment upon earth: and his word runneth very swiftly.

16 He giveth snow like wooll: and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob: his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation: neither have the heathen knowledge of his laws.

Laudate Dominum. PSAL. 148.

O Praise the Lord of heaven: praise him in the height.

2 Praise him all ye angels of his: praise him all his host.

3 Praise him sunne and moon: praise him all ye starres and light.

4 Praise him all ye heavens: and ye waters that be above the heavens.

5 Let them praise the name of the Lord: for he spake the word, and they were made; he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: winde and storm, fulfilling his word.

9 Mountains and all hills: fruitfull trees, and all cedars.

10 Beasts and all cattell: worms and feathered fowls.

11 Kings of the earth, and all people: princes, and all judges of the world.

12 Young men and maidens, old men and children, praise the name of the Lord: for his name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

Cantate Domino. PSAL. 149.

O Sing unto the Lord a new song: let the congregation of saints praise him.

2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praise his name in the dance: let them sing praises unto him with tabret and harp.

4 For the Lord hath pleasure in his people: and helpeth the meek hearted.

5 Let the saints be joyfull with glorie: let them rejoyce in their beds.

6 Let the praises of God be in their mouth: and a two-edged sword in their hands.

7 To

7 To be avenged of the heathen: and to rebuke the people.

8 To binde their kings in chains: and their nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his saints.

Laudate Dominum. PSAL. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

